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On Faith.

WE reflect with astonishment, that man is much more powerfully influenced by near and sensible objects, than by those which are remote and To how little purpose, is our judgment convinced, that future scenes will soon be present, and that it is the extreme of folly, to hazard the loss of happiness immeasurable and eternal, for a few days of present enjoyment. Objects, which are near and tangible, assume in the view of fallen man such an exclusive air of certainty, that we pay little attention to heaven itself, while we regard it, as forty, fifty, or The divine realsixty years distant. ities, by whose influence man should be raised in character and happiness, to the original design of his Maker, are obscured in shade, or lost in dis-Thus the character even of good men, comes far short of absolute perfection, and their sorrows and trials are multiplied in this vale of tears, with little alleviation furnished by clear visions of a brighter world.

These evils result not from the nature of the economy, under which man is placed. Many, indeed, easily persuade themselves, that were God to exhibit future scenes to the senses, were he to open to the bodily eye, the glories of another world, and cause its songs of rapture to fall on the bodily ear, their salutary influence could not be counteracted. It becomes us not to deny that God could make representations of that world to the senses, which would be powerfully felt. It is not however, to the want

of such representations, that the feeble and fluctuating dominion of heavenly objects is to be traced. The children of the Most High, are not called to look at things which are not seen and are eternal, and to feel their constant efficacy in the regulation of their affections and conduct, while yet they are deprived by a fatal necessity, of the only organ of vision, and the only medium of influence. There is a grand peculiarity in the christian's vocation, appointed of God to supply the want of sight, by giving to future things their proper influence on man.

Melancholy indeed would be our condition in this world, were we doomed to the exclusive influence of the objects that surround us. by our Maker to a state of being in which none of the objects which now meet our eye and gratify our wishes can be found, and formed with desires which stretch into immortality, and demand eternal joys as their only food, dreary is the prospect which the end of life unfolds to one whose character, and of course whose taste and capacity for enjoyment, are wholly formed by the fleeting vanities which here so-

licit human pursuit.

What then shall bring eternal realities so near, and render them so distinct, as to secure to them an influence sufficiently powerful to resist all the solicitations which worldly objects present to the senses?-I answer "We walk by faith, not by sight." We "endure as seeing him who is invisible." From the thraldom of sense, faith redeems its subject; to the great spiritual malady of our fallen race, it becomes an effectu

al antidote by applying its salutary influence to the very seat of the disorder.

Faith implies a full conviction of the truths of God. No voluntary being can feel or act with reference to any object, unless some conviction or persuasion concerning it, be previously induced on the mind. If therefore a conviction of the nature and reality of invisible things may be as strong as that which respects those which are visible, then so far as such conviction is necessary to the end, the former may as powerfully affect the mind as the latter. True it is, that through the direct action of visible things on the senses, we obtain the conviction of their existence. Thus we are convinced that the living man whom we see, and with whom we converse, has a body. But on what mind, is not the conviction equally unwavering, that the man has a soul, or that there is a thinking voluntary being, although the body, and not the soul, is seen? Who would expect injury from an enemy, or kindness from a friend, did he not fully believe in an invisible spirit within to contrive, and choose, and act? Who that ponders for a moment, the mechanism of a watch, is not as fully convinced of the existence of a maker, as of that of the watch itself? Who that surveys the wonders of the visible creation is not equally persuaded that what he beholds is the work of a Being of boundless wisdom and power, as he is that what he sees is itself, reality? Who would not as soon suspect an illusion of the senses, with respect to the existence of an object bearing indisputable marks of contrivance, as doubt that such contrivance evinces the existence of a contriver? What then is there in the nature of faith to produce doubt and hesitation more than there is in sight? Why may not the conviction of the momentous truths of the Gospel produce its corresponding effects, as well as the same strength of conviction on other subjects? Not the manner in which our convictions are produced, but the

strength of them, other things being equal, determines their power. What then is there in the declarations of the living God, when we only believe them to be true, which is inseparable from the inquietude of scepticism, or the sloth of insensibility?

the sloth of insensibility? It is here worthy of inquiry, how far do even present objects controul human conduct and form human character, in any other mode than as objects of faith? When brought into contact with the corporeal sensibilities of man, they produce direct enjoyment. But it is not enjoyment as actually felt, but as expected, that determines human pursuit. Why do we eat or drink; why does the husbandman toil in the field, or the merchant attend in his shop; why does the seaman traverse the ocean, or the warrior encounter the perils of battle? Because, each believes that some good will result from his undertaking .--Thus through all the endless diversity of human actions, the belief that what is done, will be productive of good, is the main-spring. And can we have the same conviction of the existence of divine objects, as of that of present things; and yet can we not believe in the power of the former to bless us, as well as in that of the latter? Can we believe with the same freedom from doubt in the character of the Lord Jesus Christ, as we do in that of an earthly friend, and must we distrust the power and willingness of the former to shew us kindness, while we fully believe in those of a fellowmortal? Can we cherish an unwavering conviction of the reality of heaven, and yet are we doomed to the persuasion, that earth only, can meet and satisfy the desires of the immortal spirit? Can we be thoroughly convinced of the existence of an infinite and all-perfect Being, sustaining toward us the relations of our Maker, our Preserver, our Benefactor, our Father, and must we forego the blessedness of reposing on the bosom of our God, and the hope of entering eternity in his likeness, because the broken cisterns of earth, are in sight?

Surely such is not the miserable ne-

cessity of our condition.

Faith gives reality to its objects, and thus secures their appropriate impression on the mind. I do not intend here to hazard the opinion, that the most perfect exercise of faith, can give to divine things the same strength of impression, which will hereafter be felt, when these objects shall be seen by the eye of the disembodied spirit. We all know, however, that objects of faith, when the evidence of their existence is fully convincing, and their nature deeply interesting, do become so real and so distinct to the view of the mind, that they displace every other object. A parent, informed by unquestioned testimony, that his child is exposed to some imminent danger, finds the accredited fact so powerfully arrest his thoughts, the image of the reality so absorb his sensibilities, as to exclude the influence of every other object. In all similar cases, our belief is sure to take full effeet. There is therefore a kind of faith, which is not less adapted to receive from its objects their appropriate impressions, than the senses are to receive such impressions from theirs. This faith varies in its nature only as its objects vary. When these are divine and eternal, it is the faith which the gospel demands. Like the conviction of the parent in the example already mentioned, it is a realizing cordial belief, that gives to the things believed, their appropriate effect on the mind and conduct.

Of the nature and power of evangelical faith, we shall then form very inadequate views, by considering it, merely as an act of the understanding. Nothing falls more clearly within the observation of our own minds, than the practical contrariety between the dictates of the understanding, and the affections of the heart. Indeed, an exact coincidence between these acts of the soul would correct all that is seriously amiss in sinful man, and restore order and harmony, amid the ruins of our fallen nature. On the contrary, aversion or indifference toward

even acknowledged truth, cannot fail to be less fatal to its influence, than unqualified unbelief. Such a state of mind conceals the excellence, the weight and glory of the objects, which divine truth presents. The reality is not perceived because it is not welcomed by the disposition of the soul. Thus the mere conviction of the understanding, concerning the nature and excellence of divine things, like the persuasion of the benefits of temperance in one enslaved by habits of intoxication, is rendered wholly inefficacious; and in its nature essentially defective, through the obliquity of the heart. Its objects, in their true nature and worth, are rendered obscure, beclouded, unreal; they do not appear to the mind as they are, for other things are regarded as more important and more excellent. The entire reality is not admitted. Hence the fact, so painfully obvious, that thousands under the light of the gospel, admit the evidence of its truth, and confess the validity of its claims, whose faith neither withdraws their affections from the world, nor fixes them on God.—It demands our solemn remembrance, that no one of our race will enter the eternal pit an infidel, and of course, that no one will be saved from it, by a merely speculative assent to the truth of divine revela-

The faith which the gospel requires, and which it exalts by its certain connexion with eternal life, implies a disposition of the soul corresponding to the nature of divine things. "With the heart man believeth unto righteousness."-" Faith worketh by love." Excluding all enmity and indifference toward divine things, and implying that moral state of the soul which corresponds to their nature, faith perceives their beauty, weight and excellence, grasps the full reality, and thus welcomes and secures its precise impression. Nor can we, perhaps, obtain a juster idea of the nature of faith, than by considering the necessary exercises of a mind, prepared by its disposition to imbibe the true influence of divine objects, occupied under this conviction of their reality, in the contemplation of their nature. How do the men of this world regard some great temporal interest, when they connect with it the certainty of acquisition? How does the hero feel, when animated with the joys of anticipated victory, he presses on to the conflict? Change the objects, and let the crown of eternal life be viewed with emotions equally appropriate, and you learn how the christian feels in the exercise of a living faith.

Thus the scriptures represent the nature and efficacy of faith. "Faith is the substance of things hoped for, the evidence of things not seen."-"Things hoped for, and things not seen," comprise the whole system of objects, which the book of revelation presents to faith. To these, the apostle teaches us, faith gives form, substance, reality. They become real, when seen by faith, as objects around us become real, when beheld by sight. They become realities as they are indeed and in truth, more important, more excellent than any thing beside. Thus faith brings them to the soul, and in perfect exercise, gives them their full and appropriate effect.

In confirmation of this view of faith, the apostle John says—"he that believeth on the Son of God, hath the witness in himself." Not that he has any degree of faith above what the reasons for believing authorise.— There is no enthusiasm in this inspired declaration. Truth is always supported by evidence; falsehood never. To perceive evidence therefore, as it is, is to perceive truth. And when the mind perceives evidence as it is, and welcomes its influence, how can the conviction of the truth be altered? Only by obscuring the view of the evidence, or by changing the true perception, into a false one. I see, for example, what I believe from the evidence of sense to be a man, with every possible advantage of deciding, that it is a man, and not another object. can the impression be altered? Only by shewing me, that I am under an illusion of the senses. If this cannot be done, nothing can alter the impression. So he that believeth on the Son of God, sees things as they are, he sees the evidence of their existence as it is, and so long as he does so, he has a witness in himself, an impression of the reality of what he believes, which nothing can obliterate or diminish.

St. Paul gives us a similar account of his views of the heavenly world.— "For we know that if our earthly house of this tabernacle were disso!ved, we have a building of God, an house not made with hands, eternal in the heavens. Now he who hath wrought us for the self-same thing is God, who hath also given us the earnest of the Spirit; therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord." For he adds "we walk by faith, not by sight."— It was by faith, that the apostle saw that building of God, as his eternal residence.

The Scriptures abound with similar examples, which must be familiar to the reader. There is a scene too, which not unfrequently falls under our own observation, in which even the wicked furnish a strong confirmation, and the righteous a striking example, of the power of faith. The tremblings and terrors of the former, on the bed of death, show with what reality and power, future torments may possess the mind; the peace, and hope, and joys, and triumphs of the latter evince, that heaven can displace earth in the soul of man, even in his present state of being.

If we suppose that any representations of the future world to the senses, could counteract the influence of present objects, much more are the visions of faith adapted to this end.— Were the objects of faith to be presented to the bodily eye, the manner of the representation must correspond to the nature of that organ. Some defined image must be exhibited, an image which coming to the mind, through this medium, must restrict our

contemplations chiefly to itself. But the grandest representations of the objects of faith to the bodily eye, could bear no proportion to the reality .--The splendour that should surpass that of the meridian sun, we could not bear. How degraded and unsatisfying must be every such view of that world, where there is no need of the sun, nor of the moon, but where "the glory of God doth lighten it," and where "the Lamb is the light thereof." Delightful as was the sight of the risen Saviour to Thomas; yet how far inferior to that view of the same Saviour, as beheld by faith at God's right hand, 'glorified with the glory which he had with the Father, before the world was?' God once made such a manifestation of himself to Moses, as mortal eyes could look at; but such a representation could bear no relation to the nature, no proportion to the glory of Him "whom no man can see and live." But the idea of these divine objects admitted by faith, is defined and limited by no visible image. It is not something which eye hath seen, and which ear hath heard, and which hath entered into the heart of man to conceive. It is an idea capable of boundless expansion, by all that the utmost comprehension of thought can embrace, and had we an angel's mind, instead of penetrating the abyss of glory, we should be lost in the riches that would spread and multiply around us. Thus while faith can awaken every holy and delightful emotion, it can give it the utmost vigour and enlargement. Love, hope, peace and joy may rise and expand and glow, and still find in their object enough to authorize a never ceasing progress and elevation. Faith with her hand opens the gates of the blessed regions above, and with her eye pierces the clouds that conceal the paradise of God .- While she looks in on the glories of the heavenly mansions, she sees the absorbing periods of eternity, insufficient to exhaust the treasures of joy which God hath prepared for them that love him. How far below all this must fall every pos-

sible representation to the bodily eye! How insignificant must appear the objects which here surround us!

If such be the power of faith to realize to the mind future things, great must be its energy as a practical principle. The influence of the motives to holy obedience must be in proportion to the clearness with which their nature and excellence are perceived. Faith then as implying an unwavering conviction of divine truth, as bringing eternal things near, rendering our perceptions of their nature and excellence distinct, holding them up to our contemplation in ever increasing magnitude and brightness, must secure to its objects a practical influence, paramount to all such influence from the objects of sense. Nothing but that wilful blindness to the evidence of divine truth, those suspicions of the faithfulness of God, and that perverse attachment to worldly good, which constitute the very essence of unbelief, can resist the practical energy of things divine and eternal. No man can see and feel, (as he does in the exercise of lively faith,) that God possesses those perfections, Christ that excellence and all-sufficiency, and heaven those glories, which the scriptures reveal, and not act according to the appropriate influence of objects so great and glorious. Let the appeal be made to facts. What nobler acts of obedience can be performed, than faith has achieved? How dear is one's country and kindred, how desirable to be surrounded by beloved friends, and to share the pleasures of social life with those toward whom mutual acts of kindness have awakened affection and confidence? But when God said to Abraham "Get thee out of thy country, and from thy kindred and from thy father's house;" by faith "he went out, not knowing whither he went."

How shocking to a parent is the thought of plunging with his own hand the dagger into the heart of an only son! Yet when God said to Abraham, "take now thy son, thine only son, whom thou lovest, and offer him

for a burnt offering on one of the mountains which I will tell thee of;" by faith he took that son, bound him, laid him on the pile, and lifted his hand to slay the tender victim. How gratifying to human pride, are fame and wealth and power; yet by faith, Moses "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." With what instinctive shuddering does our nature revolt from a violent and painful death: yet by faith, thousands have met the rack, the stake, the fire, with composure, with triumph;" not accepting deliverance, "and reckoning the sufferings of the present moment not worthy to be compared with the glory to be revealed."

Time would fail to recite similar instances of the power of faith, as a practical principle. The reader will remember the list of worthies, the mighty dead whom the apostle has summoned from their graves and caused to pass as a cloud of witnesses before us, in the triumphs of spiritual conquest. And why did their hearts thus glow with love to God, why did they thus commit their bodies, their souls, their all, into the Saviour's arms, why did they render that constant and almost uninterrupted obedience to the divine will, why so dead to this vain world, why so active to honour the Holy One of Israel, and to advance his cause, why such fervent prayers, such watchfulness and meekness, and humility, and charity, and patience, and hope, why such delight in the worship of their heavenly Father, why such longings for heaven, why such victories over the fierce assaults of men and devils, why such peace and joy in death, why that fearless approach to the judgment seat? Faith produced it all. Faith penetrated the unseen world and brought "eternal glories near." Faith beheld the order, the harmony, the happiness of the heavenly hosts, the person of the great Mediator, the glory of God, the joys of his presence and favour, and all his attributes employed to bless his holy kingdom. With heaven thus in view, with all its glories dawning on the sight, how poor and mean must earth appear; how must all its pleasures wither, its sufferings vanish, and the soul be swallowed up in that eternal weight of glory set before it? and with such views, who would not labour and suffer and persevere to the end? Such is the power of faith to consecrate the whole man "a living sacrifice to God."

Let us not then apologize for our imperfections by the vain plea, that the objects which captivate, ensnare, degrade and ruin us, are objects of sight, and that eternal things are objects of faith. Let us rather cultivate this mighty principle, that we may find its blessed effects in our own experience. What shall enable man to reach the true end of his creation, what shall secure to him in the highest measure, present happiness, what shall conform his character to the divine likeness, what shall advance his meetness for the heavenly world? That, and that only which corrects his erroneous estimate of things, which brings him under the power of right motives, which can support him under trials and sufferings, which purifies and sanctifies the soul, and fits it to partake in the employments and joys of a future state of being. And all this belongs to faith. Faith unfolds the portals of the celestial city to the mental eye, and shows the weary pilgrim on earth his final destiny, "high in the realms of bliss." It places the living God by the side of this vain world, Christ Jesus as a Saviour by the side of his own righteousness, and heaven with its fulness of joy, and rivers of pleasure by the side of earthly good. Here the delusive glare of worldly objects fades away; human life seems short, and eternity with all its blessedness comes near. He can now trample earth under his feet, and count its light afflictions but for a moment. Surrounded by divine objects, his heart imbibes their influence; his soul like the wax under the seal, takes their precise impression. In this sacred field, he breathes a purer atmosphere than that of the world; he treads on holy ground; he is strengthened by every pure and exalted motive. His faith takes hold of the very attributes of the Godhead; gives deliverance and victory in every struggle, yea in death itself; and wherever he is, in this world, or in other worlds, God and Christ and the things of heaven are with him and all around him.

Let us then cherish this divinely inspired principle; "as we have received Christ Jesus the Lord, so let us walk in him, rooted and built up in him and established in the faith." "Let us who are of the day be sober, putting on the breast plate of faith and love, and for an helmet the hope of salvation. And that knowing the time that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. For yet a little while, and he that shall come, will come, and will not tarry." "Looking at things which are not seen and are eternal, enduring as seeing him who is invisible," with the celestial gate opening for our admittance, let us "press toward the mark for the prize of our high calling of God in Christ Jesus."

For the Christian Spectator.

The sovereignty of God in the salvation of sinners.

The first thing which arrests our attention on this subject, is the distinction which God has made between fallen men and fallen angels. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgement of the great day." No Saviour has shed for them his blood; no ransom has been found for their deliverance; no offer of mercy has been made them. But for sinners of the human race, a way of salvation has been provided. Immediately upon the fall of

man, a Deliverer was announced. The promised Saviour at length appeared, and through the merits of his death, multitudes of men have been saved from condemnation, and made the partakers of richer blessings than they forfeited by their disobedience. Now I ask, upon what ground was this distinction made? Was the sin of man less offensive to God, than the sin of angels? This cannot be prov-Was it easier for God to save men than to save the angels who fell? No one can suppose it. Are men more exalted than the angels in the scale of being? The contrary is the fact. The question then returns:— Upon what ground was this distinction made? "Why were the morning stars covered with everlasting darkness, and worms of the dust exalted in their stead?" If those who bear the name of christians, are unable to answer the question, let them learn a lesson of divine sovereignty, from the mouth of the heathen king of Babylon: "He doth according to his will in the army of heaven, and among the inhabitants of the earth."

The sovereignty of God is displayed also in the appointment of means for the salvation of sinners. We are informed in scripture, that a knowledge of divine truth is necessary for the conversion of sinners: "Where there is no vision, the people perish." But certainly, the Almighty God is able to change the hearts of sinners without the intervention of means.— Why then does he not do it? Why does he makes use of means? As well might it be asked, why does he not cause the grass to grow, without the aid of rain aud heat? or our bodies to subsist without the use of food? And the only answer which can be given in both cases, is, "he doth according to his will," and none may say unto him, "What dost thou?"

The sovereignty of God appears also in the distribution of these means. There are many nations which never heard of Jesus of Nazareth, and are entirely ignorant of the true God; and in those countries which the light of

truth has penetrated, some enjoy but a faint glimmering; while others live under the full blaze of a meridian sun. But why was this difference made? Why are we made to differ from millions of our race, by the enjoyment of the external privileges of salvation? Why were not these same privileges, and in the same degree, granted to all the family of man? to the savages of our western wilderness-to those who inhabit Afric's burning sands—and to the almost countless millions of Asia? Do we need salvation more than they? This surely will not be pretended. Were our European ancestors at the time they received the gospel, better than other nations? Far from it. They were in the lowest degradation of ignorance and vice. Did God foresee that we should make a better use of these privileges than others? What improvement other nations would have made of them, we know not; but instead of boasting, we have reason to be ashamed at our own abuse of them; and to fear lest we be cast down to hell for not duly regarding those privileges which have exalted us to heaven. That some of those who have enjoyed distinguished privileges, have made even a worse use of them than others would have done, is directly asserted by our Saviour: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Wo unto thee Chorazin, wo unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in dust and ashes." Why then is one nation made to differ from another, with respect to the enjoyment of the means of salvation? We can only say with our Saviour, on a similar subject, and with an intentional, though an indirect reference to his declaration which we have just quoted; "Even so, Father, for so it seemed good in thy sight."

Does God then display his sovereignty in the appointment and in the distribution of the means of salvation:

he does it also with respect to the efficacy which he gives to these means. That the means of grace can by no inherent efficacy of their own, convert the hearts of sinners, is clearly taught in the sacred volume. "So then, he that planteth is nothing, neither he that watereth; but God who giveth the increase." Without an exertion of Almighty power, the means would prove wholly ineffectual. The word of truth would no more of itself, convert a sinner, than the voice of Ezekiel would of itself reanimate the dry bones of deceased men; or the blowing of trumpets level the walls of Jericho with the ground. Is it then asked, if means are in themselves so inefficacious, why do ministers preach the gospel? I answer for the same reason that Ezekiel prophesied over the dry bones in the valley, and the trumpets were blown around the walls of Jericho. God has commanded it: and if the word preached is accompanied with divine power, dead sinners will awake to spiritual life, and the weapons of this warfare will be mighty through God, to the pulling down of strong holds. Is it also asked why God has commanded means to be used for the conversion of sinners, which without his assistance, will prove wholly ineffectual? "It pleased God, saith Paul, by the foolishness of preaching to save them that believe."

That the means of grace can by no inherent efficacy of their own, convert the hearts of sinners, is evident from the fact that the conversion of sinuers is every where in scripture, ascribed to the power of God. Do any come to Christ? It is because the Father draws them. Did some of the Corinthians believe, when they heard the preaching of Paul and Apollos? It was even as the Lord gave to every man. Are any quickened? They are quickened by God. If then, God is the Author of conversion, he converts those, and those only whom he is pleased to convert. In the conversion of sinners, we behold an affecting exhibition of divine sovereignty. Some

are taken, and others are left. But what is the cause of this distinction? Will it be said, that those who are converted, were originally better than those who are not? But, can this be shown? Were publicans and barlots better than the chief-priests and elders of the Jews? Was one of the thieves crucified with our Saviour, a better man than the other? Was Saul the persecutor a better man than the young ruler whom Jesus loved? Or will it be said, that in his choice, God has respect to the future goodness of those whom he converts? That after their effectual calling they are better, more holy than those who are left, is certainly true. But is this goodness of theirs, the cause or the consequence of their being chosen? The declaration of an Apostle will enable us to decide: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The meaning of this evidently is, that they were chosen, that they might be made holy; and not because it was foreseen that they would be holy.— The goodness therefore, of those who are converted, is the consequence, and not the cause of their being chosen. Why is it then, that some are taken, and others left? Hear what God saith: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

To the Editor of the Christian Spectator. Sir,

I find it useful for myself, and I presume it is so for most Christians, to read some periodical work on the subject of religion. The religious books on our shelves, are often the productions of the ablest and most pious writers, and better written perhaps, than most of the pieces, which will appear in your work; but they are not new, and novelty, Mr. Editor, will never cease to please the human mind, sanctified or unsanctified. We have read these good old authors, or

at least looked into them, and therefore have not the stimulus of curiosity to look into them again, and for this reason simply, it is to be feared, many pious persons will take up a newspaper, on any day, except the Sabbath, when they might be gaining religious instruction. For myself, Mr. Editor, the invisible world, is so apt to escape from my thoughts, and this world to press into them; my affections so naturally fix on the things which are below, and I find it so difficult to set them on things above, that I feel it a duty not to neglect any means in my power, of turning my thoughts and feelings towards heaven.

Besides, we live at a period when unusual efforts are made by the children of God, to spread the Gospel, and extend the kingdom of the Redeemer,—a period, also, when God is carrying on his work in many places, by his own Almighty power, and it is interesting,—it is more than interesting simply, to every pious mind, to know the exertions which are made, and the various success which attends them. As these are constantly occurring, they cannot be regularly known, except from a periodical

work.

It is not necessary, Mr. Editor, that I should give you all the reasons which have induced me to take your magazine;—this I can say, I never should have done it, had I not been satisfied, that the spirit and sentiments of the work, will accord with my views of the Gospel. That they will, I am induced to hope, from the declarations of your prospectus, especially your declared intention to inculcate, what are termed "the doctrines of grace." I am accustomed indeed to think, that all the doctrines of the gospel, relating to our salvation, are truly doctrines of grace; for the Apostle directly, and repeatedly declares, "by grace are ye saved." If our whole salvation be of grace, then every doctrine concerning that salvation, must be in some sense a doctrine of grace. When, however, you speak of "the doctrines of grace," you evidently intend a certain class of religious truths. Philalethes, in your first number, seems to think the term, like others you have used, "admits great latitude of construction," while your correspondent, B. P. in the last number, considers it "distinctly opening the ground, and candidly disclosing the limits, which your work is designed to occupy." Now, Sir, I am pleased with the term, as used to make known your intentions, and cannot but think it sufficiently defimite.

I understand the term as designating those doctrines, which are so intimately connected with the grace of God, in our salvation, that to deny any one of them, would be to deny that we are saved by grace. If I were required to specify such doctrines, I would first mention Justification by Faith in Christ. If we are justified by our own good works, or by any works of our own, as the meritorious ground of justification, then plainly, we are not justified by grace. "If it be of works, then it is no more of grace, otherwise work, is no more work." Accordingly the Apostle asserts, "therefore it is of faith that it might be by grace." "I do not frustrate the grace of God," says he-"for if righteousness be by the law, then Christ is dead in vain."

Another of the doctrines of grace is that which declares that if we are born again, it is through the special influences of the Holy Spirit. If the believing sinner, makes himself to differ from another, then he hath whereof to glory; and his salvation, so far as it depends on his regeneration, is not of grace. But if God maketh him to differ, if he has nothing which he did not receive, if he is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; then his regeneration as well as justification, is wholly of grace, and he will give God, the glory .- "Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

Again :- the doctrine of the saint's perseverance in faith and holiness, unto salvation, is one of the doctrines of

grace. If after a sinner is converted, it depends wholly on himself, whether or not he shall persevere in that state, then his salvation, so far as it depends on that perseverance, is not of the grace of God. But if there is nothing in the nature of faith and holiness, which is inconsistent with their being lost, by those who once possess them, and yet we are assured, that we shall be kept, by the power of God, through faith unto salvation: the declaration of that truth, is a doctrine of grace.

Lastly.—The doctrine of election, is a doctrine of grace. The Apostle Paul calls it, "the election of grace," and adds, "if by grace, then it is no more of works." Again-" that the purpose of God, according to election. might stand, not of works, but of him that calleth." Now, Sir, if you, or if any man, professing to hold the doctrine of election, explain it in such a manner, that it does not include the grace of God, then you shut it out from the number of those doctrines, which I think inspiration has marked,

as the doctrines of grace.

I do not suppose that I have mentioned every doctrine, which necessarily implies the grace of God, in the salvation of sinners. These however, are the most prominent. Now, Sir, if these are the doctrines which you are determined to inculcate, if you and the "association of gentlemen," who assist you, exert your power principally in defending and supporting these truths, and such as are necessarily connected with them, leaving room for more freedom of discussion on points less immediately connected with the grace of God in our salvation, I believe your labours will meet the approbation, and have the prayers of the whole mass of christians in New-England—I would hope. throughout the union.

The doctrines of grace, are most directly connected with the exercises They humble of a sanctified heart. the sinner, while they exalt God; and cause the believer to give him all the glory of his salvation. In consequence of these combining with their religions

feelings, or being the foundation of them, they are peculiarly dear to christians, who cannot but regard them as particularly instrumental in their own sanctification. Perhaps it is for this reason, as I have often remarked, that while persons of undoubted piety, will differ on many speculative, and even practical points in religion, so soon as they turn to these doctrines, they are of "one accord and of one mind." Their heart seems to lead and direct their understanding. In the language of Paul, they have from the heart, obeyed that form of doc-Whether my views of the general love of the doctrines of grace, among christians, be correct or not, you will, Sir, so long as you make it your principal effort to inculcate them, be sure of the approbation and support, however feeble, of,

Dear Sir, yours &c.

R. M.

For the Christian Spectator.

Exposition of Ecclesiastes, xi. 1—6.

The chief difficulty in understanding the book of Ecclesiastes, arises from the abruptness of the style. a superficial observer, it seems rather a collection of detached remarks, than a connected series of reflections. A minute examination, however, will frequently detect the hidden relations of thought; and by uniting insolated passages into a single train of reasoning, give additional strength and beau-

ty to the whole.

This is peculiarly the case with the passage before us. Though made up of parts apparently disconnected, the design of the whole passage is to illustrate a single position—" that it is not only our duty, but our interest, to give with great liberality for charitable purposes"—a position which is enforced by the most cogent reasoning, and the amplest promises. first verse which assures us that nothing was ever lost by deeds of charity, we are commanded, "Cast thy bread upon the waters," with the promise, "thou shalt find it after many days."

Though the prospect of a recompense. may be as distant and improbable, as the return of food committed to the tumultuous ocean, all the attributes of God are pledged for the re-payment of him who gives in faith. Property bestowed in charity, is property lent to God, on the security of an absolute promise to refund it. "He that hath pity on the poor, lendeth to the Lord; and that which he hath given, will He repay him again." And lest such promises should be considered as peculiar to the Jewish dispensation, it is added in the New-Testament, "give and it shall be given you, good measure, pressed down and running over, shall men give into your bosom."

Instead therefore of being wearied by repeated applications for charity, we are commanded in the second verse, to "give a portion to seven and also to eight; for thou knowest not what evil shall be on the earth." The obligation to give for charitable purposes, is now so generally admitted, that most persons are impelled even by shame, to a partial performance of this duty. Many, therefore, select their object of charity, pay their tax, and then obstinately reject all subsequent applications. Having quieted their consciences, they close their ears against argument, and steel their hearts against the feelings of compassion. But the passage before us, teaches such persons, how limited and unscriptural are their views of this duty. It instructs them, that they have no reason to expect or to desire that demands on their charity should cease—that they ought not to be grieved, or alarmed, or offended, by frequent applications; since it is not their own property which they give, but the property of God, intrusted to them as his almoners: and as there is no danger of exhausting the treasury of the Lord, they have only to give, under the direction of his providence, in proportion to the wealth committed to their care. When solicitations for charity, press one upon another, we are directed therefore, to "give a portion to seven," should the number

of applicants be so great, and even to more, if more solicit our aid. As charitable institutions arise, and their applications cluster around us, we are not to hesitate or be offended, but to give cheerfully to them all; not a nigardly pittance, the reluctant tax of covetousness, but liberally, "a portion," according to our property and the importance of the object. Should unbelief suggest that the times are difficult, taxes heavy, prospects dark,--that we ought now to restrain our charities, and lay up against future emergencies—let us, instead of listening to these suggestions, rather hasten, at such times, to give more freely than at others. Instead of withholding our charities, "because we know not what evil shall be on the earth;" let this consideration, induce us from motives of security, as commanded in this passage, to "give a portion to seven and also to eight." Are you uncertain how soon your property may be swept away? Make sure of it then, by doing good, with what you now possess. You know not how soon the property which you have thus lent to the Lord may be your only property —how soon you may be compelled to look to the treasury of the Lord, for your own support. No property is absolutely secure, except that which you have given to God, in your chari-That is safe. God holds it ties. in his own hand, against your time of need; and his promise secures its application.

God has two ways of withdrawing from our hands the resources which he has intrusted to our care. one is, to give us written instructions on the subject, enforced by promises and threatenings; and then by his providence, to make the demand. If the demand be promptly complied with, we may hope for his favor; and may in the mean time, enjoy the possessions which he has left in our hands. But if from the love of property, we refuse to make the disbursements which he requires, the Lord can take away the whole; or so diminish its value by increasing its insecurity, that even covetousness shall relax its grasp, and unbelief shall have nothing to fear from giving, or to gain by withholding.

Still more strongly to enforce the reasonableness of liberality, we are directed, in the third verse, to the example of God himself, in the munificence of the heavens. "If the clouds bo full of rain, they empty themselves on the earth." They were created for the purposes of His mercy; and for the same purposes, He has blessed the rich with property, that the world around them, may be rendered happier and better by their beneficence. The value of money consists only in its employment, and in proportion as its possessors hoard it up for selfish purposes, they become like clouds which refuse to deposit their treasures, though thousands are perishing with drought. In the subsequent part of the verse, an awakening intimation is added, that those who persist in this criminal perversion of their property, are wasting their only period for retrieving their dreadful error. "If the tree fall toward the south or toward the north; in the place where the tree falleth, there it shall be." When the miser and the covetous are cut down at the close of life, and all their guilt rushes upon the conscience, repentance and reformation will be too late, to deliver them from the tremendous consequences of their present con-

Multitudes withold their charity, on the ground of some alleged uncertainty as to the application or result of the aid solicited. This plea, so frequently the mere subterfuge of avarice, is anticipated in the fourth verse, and refuted by a reference to the ordinary concerns of life. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." The husbandman who refuses to break up the fallow ground, and to scatter the seed, until every wind and every cloud concurs to lend its most propitious influence, and to assure him by past analogy and present prospects, that success will infallibly be the result of his exertions, will never plow or sow. Nor will those persons ever exert an efficacious charity, who reject every proposal to do good, because Providence has shut out the possibility of distrust, by rendering success indubitable. But God will never change the analogy of his providence, to furnish indolence with an excuse for neglecting to till the earth, or parsimony with a plea, for withholding the hand from acts of benevolence. The possibility of failure, attends every human effort. A reasonable prospect of success, subject to disappointment at the discretion of heaven, is the great spring which constantly moves the world, in its course of secular en-

terprize.

But covetousness and unbelief, may demand, how can God accomplish designs so difficult as those in which we are invited to co-operate? We can neither imagine how success is to be achieved, nor how the bread which we cast on the waters, shall return to us after many days. This objection is anticipated and refuted in the fifth verse. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all." Has the Most High, never accomplished his purposes, by means which you could not predict beforehand, or even comprehend after the event? Canst thou trace the way of the Spirit, which moved at first on the face of the deep; and brought order and beauty to light, where all before was "without form and void?" Or canst thou comprehend the operations of the same Spirit, in the creation of thy mind, or in the fearful and wonderful structure of thy frame? Must the Creator, to obtain thy confidence, lift the vail and disclose to thine unbelieving eye, the all-pervading influence of his providence? Are his promises nothing? Give, Oh thou slow of heart to believe; give, confiding in the wisdom of thy God to appropriate thy munificence, and in the faithfulness of thy God, to repay thee "good measure, pressed down and running over."

Instead of regarding the uncertainty of success, as an excuse for niggardly donations, let it excite you to greater liberality and constancy of effort.— Such is the concluding direction in the sixth verse. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper either this or that, or whether they both shall be alike good." The wise husbandman, when he finds the success of his labors becoming doubtful, puts forth redoubled efforts; sows at different times, in various positions and soils, and with different kinds of seed, that if a part should fail, the remainder may prosper; or if the blessing of God, should be extended to all, he may receive a more bountiful harvest. Let us not then risk, all that our benevolence desires, or ought to desire, upon a single effort. But in the morning let us scatter our charities, and in the evening withold them not, that if one should fail, the other may succeed; or if the God of heaven smile, both may redound to his glory, and the good of our fellow-BENEVOLUS.

For the Christian Spectator.

A Critical Examination of Solomon's Song.

Scarcely any part of the sacred writings has given rise to a greater diversity of speculations, than the Song of Solomon. Men of bold and corrupt minds, overlooking the peculiar character of Eastern compositions, and laying hold of a few expressions which are too strongly rendered in our translation, have made this book the subject of indecent levity. Another class with very different intentions, have searched so deeply for a hidden and prophetic meaning, that criticism and common sense, have been set at defiance; and the minds of reflecting christians, frequently perplexed with doubt. A sober attempt to elucidate the history and design of this elegant composition, cannot, therefore, be uninteresting to those who believe that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruc-

tion in righteousness."

The inquiry which naturally arises first, is, who was the author of this This point should seem to be settled by the title of the book, "The Song of songs which is Solomon's." It is true indeed, that the titles of the several books of the Old and New-Testament, are not generally of divine authority, or even of great antiquity. The title of this book, however, belonged to it before the translation of the Seventy; and is proved to be genuine by almost universal tradition, from the time of the Babylonish captivity.—But conceding the genuineness of the title, some critics contend that by "the Song of Solomon," is meant only, "the Song concerning Solomon;" a sense which sometimes belongs to the English preposition of, and the Hebrew Lamed used in this place. Without denying this sense to the prepositions in question, it is sufficient to remark that Lamed much more frequently signifies by or by means of; and, that contrary to the reasoning of these critics, Lamed is used to designate the Psalms of David, of Asaph, the prayers of Habakuk, of Moses, of Daniel, &c. It would be absurd to deny that the authors of the compositions, are designated in these titles; and of course it is highly improbable to say the least, that the title of Solomon's Song, admits of a different construction. In addition to this, the translation of the Seventy, and the concurrent testimony of antiquity, ascribe this composition to Solomon.

The inquiry is next presented, at what time was this book written.—
From the manner in which the name of David is spelled, (with a Yod) Kennicott has conjectured, that this was a production of the period, subsequent to the Captivity. More minute, inquiry, however, has detected the same mode of spelling, (though less frequent,) in works written, previously to

the captivity.* Besides, there are internal marks, which fix the date of the poem, and assure us, that it was written in the age of Solomon. The writer refers to the "Towers of David," and the "Vineyards of Engeddi;" as well as to other places, all of which were in a state of ruin, after the captivity. He speaks of the chariots and horses of Pharaoh, as objects of beauty; which would not have been considered as fit subjects of comparison, in after ages, when the kings of Egypt were the enemies of Israel. And how absurd would it have been, if this book was written after the captivity, to introduce the nuptials of Solomon, and call, upon us to look at the "crown," with which his "mother crowned him, in the day of his espousals," which could not have been seen, but during the marriage festivals.

That it was written in the early part of Solomon's reign, is evident when we consider the occasion on which it was composed. This was the marriage of Solomon with the daughter of Pharaoh, King of Egypt. Nor is the objection of any weight, (though sometimes urged,) that the portion of the bride, which is called a vineyard, is inconsistent with the rank of a Princess. Any plantation is called a vineyard, in the language of the Scriptures; and we are told 1st Kings, ix. 16-17, that "Pharaoh King of Egypt, having taken Gezer, burned it with fire; slew the Canaanites that dwelt there, and gave it for a portion unto his daughter, Solomon's wife." The fact, that the bride came up from the wilderness, furnishes additional evidence, that she was the daughter of Pharaoh. It should seem, from Deuteronomy, xi. 24, that "the wilderness," where no paaticular one is specified, denotes the great desert between Judea and Egypt. And, indeed there is an intimation in the poem itself, that she came from a warmer climate, and of course from a country south of Judea; "Look not

^{*} Vide. 1st Kings, iii. 14; xi. 36 and 48; Hosea, iii. 5; Amos ix. 13.

upon me because I am black, because the sun hath beamed upon me."— To this evidence may be added, the concurrent tradition of Jews and Christians, that the bride was Phara-

oh's daughter.

We pass then, to the more important consideration of the inspiration of this book. This is fully established, by the decision of Christ himself, "that all thing swhich were written in the Law and the Prophets and the Psalms, should be fulfilled." Every scholar knows that in the time of Christ, the sacred writings, were distributed into these three divisions; and that the Hagiography, (containing the Songs of Solomon as a part,) was included under the Psalms. Had this book been uninspired, our Saviour who was so jealous for the honor of God and his truth, would certainly have denounced it as a spurions work; and warned his disciples against receiving it as divine, in the same manner, as he denounced the tradition of the Jews.

Even Dr. Priestly, influenced by the evidence of its inspiration, (if indeed he believed the inspiration of any of the old Testament,) was forced to give his testimony in this manner. "There can be no doubt, that the Canon of the Old Testament, was the same in the time of Christ, as it is now." It certainly belonged to the Scriptures, when the Greek translation of the Seventy was made; and we have the authority of the learned Poole for saying, that the divine authority of Solomon's Song, was never disputed.

Besides, with the Canon of Scripture in his hands, which contained this book, an Apostle, who "spake, as he was moved by the Holy Spirit," declared that 'all Scripture was given by inspiration of God.' So that, by the united voice of all who have written since the days of Ezra, and even by the voice of God, the divine authority of this book is established.

The nature of its composition, presents another inquiry of considerable importance to a just conception of this work. Bishop Lowth, has discussed

this subject in his own dignified and inimitable manner; and has proved the Song of Solomon, to be a pastoral poem, elegant in its structure, delicate in its design, and bold and animated in its imagery. Though less regular than the pastorals of Theocritus and Virgil, it abounds with rural images of the most exquisite beauty.

"For Lo! the winter is past,
The rain is over—is gone;
The flowers appear on the earth,
The time of the Nightingale's song is
come,

And the voice of the Turtle Dove reecho's in our grove!"

"The fig-tree putteth forth her green figs,

And, the vines, with their tender grapes, yield their fragrance.

Thy plants are shoots of Paradise, Together with the precious fruits of cyprus and spikenard,

Saffron, and Calamus, Cinnanon and Myrrh

With all the trees of frankincense, and the principal aromaticks;

A fountain of gardens, a well of living waters,

And streams from Lebanon."

Like most pastoral poems, it consists chiefly of dialogues, in which the parties are the bride-groom and his companions, the bride and her attendants. The scene of the drama is the city of David; the time, Spring, as appears from the invitation of the bride-groom to his bride, to walk forth and view the beauties of the season:

"For lo! the winter is past, The rain is over—is gone."

Bishop Lowth supposes the poem to be divided into seven parts, corresponding to the seven days of the marriage festival among the Jews; and each part seems to be divided into morning and evening Eclogues.

The morning Eclogues are principally occupied, by the conversation of the bride and her attendants, or her soliloquies in her own apartment.— Those of the evening, are the conversation of the bride and bridegroom, on almost the same subject successively, and in words of nearly the same import; but the variety in the phraseology, gives a richness, interest, and elegance which are unrivalled. The customs of the East, down to this day, justify the division of the poem, into morning and evening Eclogues; for no people of respectability are seen abroad, in those countries, in the heat of the day. Besides, in the poem itself, we find a sufficient appropriation of words and sentiments to justify the division above specified.

The only remaining inquiry of any considerable importance, respects the object of this poem. After the above observations, it can hardly be doubted that the *primary* object, was to celebrate the nuptials of Solomon. Jews and Christians, however, have generally agreed in attributing to it, a more sublime and allegorical meaning. Passing by the monstrous absurdities of the Rabbins, and of some Roman Catholic and even Protestant writers, the opinion of Ernesti, is not wholly undeserving of notice.

He considers it as referring to the happiness of monogamy, when contrasted with the misery of polygamy; and as having been written by inspiration, and presented to the Jews, who were greatly addicted to polygamy, in order to represent the true equality, which marriage always finds, or makes, in the parties; and, of course, that peace which necessarily results from the affection and the confidence

of monogamy.

But when we consider the learning and abilities of so many christians, through eighteen centuries, and so many Rabbins of superiour intelligence, who have adopted the opinion, we ought at least, to think favourably of that hypothesis which supposes it an allegorical representation of Christ and his church. To use the words of Bishop Lowth, "I confess, that, by several reasons, by the general consent of the Jewish and christian churches, and, still more, by the nature

and analogy of the parabolick style, I feel irresistibly inclined to that side of the question which considers this as an entire allegory—a mystic allegory of that sort, which induces a more sublime sense, on historical truths, and which by human events shadow out divine circumstances." Such being the narrowness of the human intellect, and the weakness of our powers, that we are able to comprehend scarcely a single idea of God, without a symbolical representation, God has accommodated himself to our imbecility, and "condescended to contract the infinity of his glory," and exhibit it to our minds under such images as we are accustomed to contemplate.

And what is there in this poem, inconsistent with the tender love of God, the Redeemer, to his church? There is not in the whole poem, a single indelicate expression, if stripped of its Eastern imagery, and properly translated; but under the bold and animated figures of the East, the most tender and delicate passions of the soul are pourtrayed, in the most interesting manner. If we refer to the covenant made between God and his people, we shall find, that their union is almost always, in the Old Testament, spoken of, as that of a husband and wife. So also the piety and the idolatry of the church, stand in the same relation to the sacred covenant, as chastity, and adultery, do to the marriage covenant. Idolatrous worship, is familiarly called adultery throughout the Old Testament.

Isaiah uses the same kind of imagery, when he speaks of the church of God, and introduces Jehovah as addressing it:

"For thy husband is thy maker; Jehovah God of Hosts is his name; And thy Redeemer—the Holy one of Israel."

In the form of a beautiful comparison, he also speaks of the manner in which the Redeemer brings his people into a union with himself:

"For as a young man weddeth a virgin

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So shall thy Redeemer wed thee— And, as a bridegroom rejoiceth in his bride,

So shall thy God rejoice in thee."

Jeremiah and Ezekiel use almost the same kind of imagery, in speaking of the garments and ornaments of the church, as the bridegroom does in the poem:

"I clothed thee with embroidered work,

And shod thee with badger's skins;
I girded thee with fine linen,
And covered thee with silk.
I decked thee also with ornaments,
And I put bracelets upon thine hands,
And a chain of gold upon thy
neck," &c.

It will be recollected that such was the nuptial dress among the Jews; and that such is the drapery of the bride in the poem. But I will not attempt to introduce, in this place, all the passages of the like import, in the Old Testament. There is one, however, in the 45th Psalm, which so evidently speaks of Messiah, as a bridegroom, and of his church, as a beautiful bride, that I cannot suppress it:

"All thy garments smell of myrrh, And cassia, and aloes, out of the ivory palaces;

King's daughters are among thine honourable women—

Upon thy right hand did stand the queen in gold of Ophir.

Hearken O daughter, and consider, and incline thine ear,

Forget also thine own people, and thy father's house;

So shall thy king greatly desire thy beauty—

For he is thy Lord, and worship thou Him."

Jesus Christ, also, calls himself "the bridegroom," and his disciples "children of the bride-chamber." John the Baptist, refers to Christ, when he calls himself "the friend of the bridegroom." Paul, after speaking of the duties, the affection, and the confidence of husband and wife, says, "I speak of Christ and his church." St. John, in symbolical language, describes the New Jerusalem, as a bride adorned for her husband, and calls her "the bride, the Lamb's wife."

The analogy is so strong, that we are almost forced to say, that this poem speaks expressly of Christ, and his church, of the affectionate confidence and love of the saints to their Saviour, and of that everlasting love with which he will gather them.

which he will gather them.

I conclude with what was once said of a very obscure book of great antiquity; "Quantum intelligo, est præstantissimum; ideoque, quod non intelligo, tale esse credo:"—
"What I understand of this book is most excellent; therefore, what I do not understand, I will believe to be such."

K. B. A.

Migcellaneoug.

For the Christian Spectator.

Observations on the Hebrew mode of living in tents, or moveable habitations; with a view to illustrate the scriptures.

THE dwellers in tents were shepherds, or herdsmen, but very different, in their mode of life, from those of the same occupation in our own country. They abode not in one place,

but moved about with their tents and herds, and encamped wherever they found a pure air, green pasturage, and springs of water. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where. Then Lot chose him all the plain of Jordan, and dwelled in the cities of the plain, and pitched his tent toward Sodom." These migratory shepherds correspond to the

Nomades of the Greek writers, and to the Bedouin Arabs of modern times.

This way of living, though not the first in point of time, was yet extremely ancient. Jabal, a descendant of Cain, "was the father of such as dwell in tents," with (i. e. with the care of) cattle. After the flood, the practice appears to have been very prevalent. The builders of Babel were wandering herdsmen: Gen. xi. 2. This is inferred from the Hebrew verb rendered journeyed, which is the usual word to express the wanderings of those who lead the Nomadic life. Terah, Abraham's father, removed from Ur, in Chaldea, probably because his pastures were too scanty, to the open country round Haran, which was well fitted for grazing: Gen. xi. 31. Abraham and Lot wandered about together, with their cattle and tents, but afterwards separated, because their numerous herds could not all find pasture in the same district of country: Gen. xii. xiii. Jacob was such a herdsman. He was a plain man, dwelling in tents: Gen. xxv, 27. On account of the famine in Canaan, he went down to Egypt with his family, where his posterity probably continued this kind of life, as they afterwards did in the wilderness, and, a part of them, long after, in Palestine. The blessing pronounced by Moses concerning Issachar, was that he might be happy in his tents: Rejoice, Zebulun, in thy going out; and Issachar, in thy tents: Deut. xxxiii, 18. The Kenites, Midianites, Amalekites, and Ishmaelites, wandered about, and were true Bedouins: Compare Judg. iv, 11. v, 24. viii, 11. 2 Chron. xiv, The Rechabites dwelt in tents even to the time of Jeremiah: Jer.

There was nothing dishonourable in this mode of life. On the contrary, it had great attractions even for those who were not shepherds. Thus Deborah the prophetess, pitched her tent under a palm tree: Judg. iv, 5. Solomon had such habitations: Song i, 5. The word, here rendered curtains, appears to denote the coverings

of tents, both from its connexion in this place, and its use in other places. Even to this day, according to travellers, the genuine Arab, places his highest honour in his tent; and esteems the living in houses as low and ignoble, and fit only for slaves.

In the passages above referred to, single tents only are mentioned; but D'Arvieux, Niebuhr, Shaw, and other Oriental travellers speak of bodies or caravans of wandering Arabs, whose tents, when pitched, resemble villag-These tents were arranged in a circular form, and the herds were enclosed in the middle to secure them from robbers and wild beasts. Hoest, in his notices of Morocco and Fez, mentions one such village containing two hundred tents. A large number of tents may be called a horde, though the Hebrew word mahaneh, is the same as that which is applied to a military camp, and has been so rendered by our translators: Ex. xvi, 13. If the tents were not sufficient to enclose the herds, some of the people were obliged to keep watch by night. Compare Luke ii, 8: or dogs were employed to rouse those who would otherwise have been in danger: compare Job xxx, 1. Isaiah lvi, 9, 10. Ps. xxii, 16.

If the herdsmen found convenient pastures, where they intended to stay a considerable time, they made booths, in Hebrew succoth, that is, sheds or hovels of thorn bushes: Gen. xxxiii, 17. Michaelis supposes these booths may have been intended to hold the sheep previously to shearing, since at other times they commonly continued under the open sky; but into these sheds, which without doubt were enclosed with a hedge or wall, the sheep were probably driven only during the night, to secure them from wild animals. The same word is evidently used of a temporary habitation for men, built of reeds and boughs: Lev. xxiii, 34. Neh. viii, 16. Jonah iv, 5. Firmer habitations walled with stone, were called gederoth in Hebrew.— See Num. xxxii, 16. 1 Sam. xxiv, 3. They had also towers, partly to discover the approach of robbers at a distance, and partly for guides to direct their way. They had besides strong castles of stone, or perhaps of wood, to be more safe from hostile attacks: Gen. xxv, 16. xxxv, 21. Num. xxxi, 10. 2 Chron. xxvi. 10. xxvii, 4. Neh. iii, 25. Is. xxxii, 14.

Ez. xxv, 4. Micah iv, 8.

These moveable villages or hordes were, besides the name mentioned above, also called in Hebrew hazerim, rendered towns or villages: Gen. xxv, 16. Josh. xiii, 28. xix, 11. Is. xlii, 11. Hence many cities in Palestine begin with hazar. See Numb. xxxiv, 4. Josh. xix, 5. These hordes were called in Latin mapalia, or mogalia. See Virg. Georg. iii, 340, Æn. i, 425. iv, 259. Bedouins are wont to conceal their retreat, in part, to lie in wait for the solitary traveller, or for whole caravans, and in part, to be secured from the enemy: but in their latter object they are often deceived, since their dwellings are discovered by the fires, which they build to drive off beasts of

Niebuhr describes the present tents of the Arabians, as pointed at the top like ours. The small huts of the common Arabs on the Euphrates, he says, are generally only covered with mats, and supported by branches of the date tree, but round above; on the contrary, the tents of the Turcomans consist commonly of seven or nine poles, of which, three are higher than the rest; and the one in the middle, the highest of all, and have the figure of an ancient European cottage.

The common tents were probably made of coarse black cloth, as the Arabian tents are at the present day.—Shaw says that they were composed of such materials as the English coalsacks; and that this cloth was woven by the Arabian women. The tents of the Kedarenes, who were wandering herdsmen, are described as black: Song, i, 5. And nothing is more pleasant, according to travellers, than to see an extensive plain covered with these black tents. With-

in, these tents appeared black and smoky, since the food was cooked in them, and there was no passage for the smoke, except through the door.

The tents of the more wealthy were distinguished in various ways. The external covering was only of plain coarse camel's hair, but was spread over another, which was often very costly, and variously colour-The former was called *ohel*, the tent; the latter, mishcan, the inward lining. They are thus distinguished from each other: Ex. xxvi, 1-7, When not contrasted with each other, they both denoted a tent, and afterwards were applied to habitations generally. Compare Job xxi, 28. 2 Sam. vii, 16. Ps. civ, 2. Jer. iv, 20. Prov. xiv, 11.

Though the common herdsman had only one tent, yet he did not dwell with his wife and children in one apartment; but his tent was divided by curtains into separate apartments. Among the more wealthy, the wife had a separate apartment for herself and her children: Gen. xviii, 6—10. xxiv, 67. xxxi, 33. Judges iv, 17. Behind the parlour, was a place raised several steps above the ground and lighted only from that apartment. Here stood the bed.— This apartment, is similar to what we call, by an Arabic name a little

altered, an alcove.

We must expect but little furniture in these dwellings. Though Abraham had under him, three hundred and eighteen servants, and would have ranked high with modern Emirs; yet he did not offer his guests a chair, but requested them to rest themselves under the tree: Gen. xviii, It is the Eastern manner, to seat themselves upon the ground, which is covered either with a costly carpet, or barely with a skin or a mat, which serve alike for table, chair and bed. The shaphrir, or royal pavilion, of Nebuchadnezzar, was perhaps a carpet of this kind; Jer. xliii. 10. The room in which Jesus kept the feast of the Passover was furnished, that is, covered with a carpet: Mark xiv, 15.

Luke, xxii, 12. Travellers represent the Arabian tents, as at this day, furnished in the same simple manner.

Before the introduction of tents, men were wont to plant trees to enjoy their shade: Gen. xviii, 4. Josh. xxiv, 26. Judges iv, 5. From this is derived the representation, Ps. lii, 8. xcii, 13. G.

To the Editor of the Christian Spectator SIR,

I beg leave to make a few remarks on the dying confessions, and joyful hopes of murderers and other capital offenders.

It is an alarming fact, that the press, in this country, groans incessantly with the recital of the most atrocious crimes. Records of human depravity daily meet the eye, and grieve the heart of the christian spectator. Every well informed mind will readily grant, that the increasing hardihood, and terrible activity, of malice and revenge, and lust, present a fearful maturity of crime for so

young a country as this.

In such a state of things, notwithstanding the peculiar mildness of our criminal code, (which punishes only with imprisonment and hard labour, crimes that in other countries are expiated upon the gallows,) instances of capital punishment, are not unfrequent. A very considerable number of offenders, whom "vengeance suffereth not to live," are launched into eternity, by the hand of the public executioner. A space however is given for repentance; and during this humane and lingering forbearance of the death warrant, the unhappy man is earnestly exhorted to make his peace with the offended Majesty of heaven, by "repentance toward God, and faith toward our Lord Jesus Christ." At first, perhaps, the criminal observes a sullen and repulsive silence; but at length is roused to a sense of his danger, and begins to listen to the voice of admonition, and the invitations of divine mercy .-Trembling upon the brink of eternity,

he attempts to pray. His penitence, in short, bears the marks of genuineness and sincerity. He trusts that he has sought and found forgiveness at the foot of the cross; that the blood of atonement has washed away his sins. Under this impression, and knowing that he cannot live, he expresses a willingness to die. The sentence he says, is just; but denies to the very last, that he had murder in his heart. The morning of his execution arrives. The guards assemble. He prepares to leave his prison for the last time. He walks to the gallows, supported by his hopes; ascends the scaffold with a firm step; looks round upon the agonized multitude with a serene aspect; assures them that he dies happily; thanks his attendants; gives the appointed signal, and in a moment, his soul is in eternity! His character is sold in pamphlets, to the weeping thousands of spectators, and they return to their homes, filled with admiration at the christian heroism of his exit. After this, his confessions and extraordinary conversion, are blazoned in all the newspapers, sanctioned often, by the recorded opinions and hopes of pious divines: and in the public estimation, it thenceforward becomes, both unchristian and inhuman, to express a doubt, in regard to the genuineness of his repen-

Now far be it from me, Mr. Editor, to "limit the Holy One of Israel." I know that he can do every thing. No mountain of guilt is so high, that he cannot come over it. No stain of murder is so deep, that he cannot wash it out. Once, he converted a thief upon the cross. He may have done it, again and again. That "charity which hopeth all things, and believeth all things," loves to magnify the riches of divine grace. I believe sir, that the labours of godly ministers, with condemned criminals, have sometimes been accompanied with the blessings of salvation; but at the same time, I strongly apprehend, that much evil may result from the narrations of extraordinary conversions, which it has become so fashionable to distribute, at the foot of the

gallows.

1819.]

In support of this opinion, I would observe, that, when all the circumstances are impartially considered, the evidences of a saving change, are, in most cases, quite indecisive. Neither scripture nor reason, justifies the supposition, that God actually saves a greater proportion of malefactors, than of men who die in the ordinary course of nature. But to this conclusion must he be led who gives full credence to the accounts of public executions, which have come from the press, during the last five years.— A very considerable majority of the criminals have, I believe, been represented as meeting death with christian fortitude; whereas, there is no satisfactory evidence, that the majority even of good citizens, who have died quietly in their beds, were prepared for the solemn event. view of the subject, is calculated to throw a general suspicion over such narrations, without questioning the judgment of any particular writer, or deciding against the reality of any specified instance of conversion.

Again; how far a criminal may be influenced by a regard to posthumous reputation, it is impossible to determine. Hardened indeed must that man be, who is willing that his "name should rot." It would not, I apprehend, be strange, if the murderer, brought to himself, by the reflections of solitary confinement, and roused to a sense of shame, by the faithful instructions and admonitions of piety, should resolve to assume the garb of religion, as the only means in his power, of retrieving his character, in the eyes of the world. And it is not impossible, that this very motive may induce him to confess crimes which he never committed, that his ultimate conversion may appear the more extraordinary; and that he may stand the better chance, of being canenized after his death.*

" See the confession of Hare who was

Further; the man who lies under sentence of death, is peculiarly exposed to self-deception. He was, we may suppose, deplorably ignorant of the first principles of the gospel. As these are gradually unfolded to his view, he is amazed at the fulness and freeness of the great salvation. He feels as he never felt before, and persuades himself, that he does believe. This persuasion gives relief to his troubled mind; and this relief, perhaps, is the only foundation of his hopes.

Another ground of fear and distrust, is furnished by the language and feelings, which are often presented to the public, as sure indications of reconciliation to God. We hear much about the hope and composure and joy of the criminal; and but little of the brokenness of his heart. He has no fear of death; can talk perhaps, on indifferent subjects, as he goes to the place of execution; and expresses, at the last moment, a strong confidence, that he shall be happy. Now this, I confess, is not exactly what I should wish to hear from one, who has committed a crime worthy of death. he had, to the very last, an overwhelming sense of his guilt; if he was so troubled that he could not look up; if he appeared more like the penitent David; in a word, if he was less joyful, and more earnest in his cries for mercy, I cannot help thinking, that the evidence in his favour, would rest on a more scriptural basis.

To all these considerations must be added another, which is of great moment, viz. that the supposed penitent, has little or no time to bring forth fruits meet for repentance. We have his professions, and perhaps an honest account of his present feelings; but we have not, we cannot have his life, his light, his self-denial, his obedience; for he is cut off from the land of the living. Little stress is laid by christians of long experience, and careful observation, upon deathbed

executed in Maryland, for robbery of the

repentance. One reason of this painful distrust, is, that many who appear calm, and even joyful, in the near prospect of dissolution, loose all pretensions to piety, as health returns; and why might not this be the case, with many seemingly penitent malefactors, could they be delivered from the hand of the executioner?

I hope I shall be excused, if I add, that the pious and judicious clergyman, who goes with his hapless fellow mortal, from the bar to the prison, and from the prison to the gallows, is not in all respects, under the best advantages, to judge of the criminal's penitence, or to write a narration of his life and conversion. no impeachment of his understanding, or of his christian integrity to suppose that he is liable to be swayed, by the strong feeling of compassion for a dying man; and when there are any indications of penitence, to rely on them more than they deserve.

Such are the considerations, which I think, fully sufficient to justify my first remark, that in most cases of capital punishment, he evidences of a saving change, are very indecisive. would be an impeachment of the reader's understanding, were I to spend time in showing, that if my premises are valid, the practice of drawing up and sending abroad, glowing and pathetic narrations of the extraordinary conversions of criminals, under sentence of death, is calculated, by making false impressions, to have an extremely mischievous influence upon the public mind.

But secondly; even if there were substantial grounds to believe in the reality of repentance, in every case, where it appears to be exercised, I should still feel myself obliged to question the propriety of so eagerly proclaiming it upon the house tops. It can be of no possible advantage to the criminal himself, for his state is unalterably fixed from the moment of his execution. It may be said, I know, that there is joy on earth, as well as in heaven, over one sinner that repenteth; and that for this

reason alone, the dying confessions, hopes and joys of malefactors, ought to be published to the world. However this might be, were all who read these accounts, christians; the actual state of human society; furnishes paramount objections to such a measure. It must be obvious, I think, that the wicked are not likely to be restrained from arson, rape, and murder, by being told in a thousand newspapers and pamphlets, that most of those who have been executed for these, and other heinous crimes, died happy and are now in heaven. is just what impenitent sinners, of all classes, want ;—to "walk in the way of their own hearts, and after the sight of their own eyes," without endangering their happiness in another world.

Let any rational man ask himself, what would be the effect on the public mind, of having it believed, that the majority of cheats, misers, gamblers and drunkards, actually repent upon their deathbeds, and go to heaven? Would this consideration determen from "entering into the path of the wicked;" from giving themselves up to the love of money, or of strong drink? Would it not have the contrary effect? Would it not diminish the public abhorrence of vice, and, in this way, multiply the evils which it might be intended to prevent?

The application of this broad principle to the case before us, is obvious. Let the belief become general, that the greater part of murderers, and other capital offenders, are taken from the place of execution, to the mansions of the blessed; and it cannot fail, in operating upon a depraved heart, of weakening those moral restraints, on which the very existence of society depends. Men of wicked propensities, will be much more likely to indulge them, when they are taught to believe, that others, who have trod in the same paths, are now in heaven; than if, an almost " certain fearful looking for of judgment and firey indignation," were presented continually before them.

In a word, I fully believe, Mr. Ed-

1819.] Review of the Memoirs of Miss J. A. Strong.

itor, that if the evidences of the saving conversion of criminals to God, were much stronger than they commonly are, it would be the part of christian prudence, to say and write very little on the subject. The contrary practice, is, I am afraid, exercising a very mischievous influence in our country. Let every proper argument be employed, to bring malefactors to repentance. Let christian benevolence do her utmost for their salvation; but let her beware, lest by too freely, and too confidently, publishing her hopes, she should make false impressions upon the public mind, as to the reality of the change, which she may suppose has taken place; or should unwittingly give currency to crimes, which she regards with the strongest abhorrence.

A. Z.

To the Editor of the Christian Spectator.

I have read with much interest, the memoirs of Miss Julia A. Strong, contained in your first number. hope your correspondents will furnish you, every month, with biographical sketches of departed worth, written with equal judgment and ability.--Amicus, will doubtless receive the thanks of your readers, for making them acquainted with so much christian loveliness; and will be glad to meet him often, on the same hallowed ground. From the two following sentences, however, they may conclude, that he might have enriched the Memoirs of Miss Strong, with many previous testimonies, of the love and faithfulness of her Redeemer, which he has thought proper, from motives of friendship, to withhold. "The intercourse," says Amicus, " subsisting between the dying christian, and surrounding friends, seems to be somewhat sacred and confidential; and though, at times, and under peculiar circumstances, it may not be unkind to publish to the world, what has been communicated in friendship and conindence; yet the eager haste with which these disclosures are sometimes made, ought to be repressed by public sentiment. How constrained would be the intercourse between the languishing sufferer and his friends, were he aware, that every word he uttered would soon be made public, even by those, to whom he would otherwise be desirous of pouring out his heart like water."

I will not deny, that there may have been instances of such injudicious "disclosures;" and on this account, it may not be improper to caution surviving friends against indiscretion.— But Amicus seems, at least, to carry this point too far. There is something inexpressibly solemn, in the dying testimony of God's people. We feel as if it would be an inestimable privilege to stand by them, and witness the closing scene of mortality; to catch the broken accents of increasing faith and joy, from their pale and quivering lips; to listen to their counsels and their prayers, and to behold the heavenly serenity with which they bid adieu to terrestrial objects. As however, this privilege can rarely be enjoyed by christians in general, why may they not be favoured through the medium of the press, with something more than a glimpse of the patience and resignation;—of the holy confidence and heavenly joys of those, who have gone down before them, into the "valley of the shadow of death?"— What if the "delicacy of friendship had drawn a veil" over the dying beds of the illustrious reformers, or of the Mayhews, the Mathers, and the Brainerds of later times? What a loss would the world have experienced, had the biographer of Finley, or of Edwards, or of Mrs. Newell, withheld their dying testimony in favour of the Gospel, and of the grace of God!— Would not the interest and value of christian memoirs in general, be diminished, if friends should be persuaded, studiously to lock up in their own bosoms, those ardent and affecting expressions of confidence in a Divine and Almighty Saviour, which flow from the lips of departing piety. I

am aware, that Amicus does not propose an entire suppression. Some things which had been poured into the ear of friendship, he would, under "peculiar circumstances," communicate to the public; but so sparingly, I fear, as not fully to magnify the grace of God, in the consolations which he often imparts to his children, in the In guarding near prospect of death. against injudicious disclosures, the biographer should carefully avoid the opposite extreme; and not draw the veil of friendship too closely over scenes, which are peculiarly calculated to glorify God, and to strengthen

and encourage his people.

The suggestion of Amicus, may be correct; but I do not believe, that dying christians will be deterred from the free communication of their views and feelings, in regard to spiritual things, by a fear of their disclosure. 1 had supposed, that a child of God, standing on the brink of eternity, would speak without reserve, of his own hopes and prospects; and would be willing that all the world should hear his latest testimony, to the efficacy of Christ's blood, and to the abounding fulness of his consolations. My object in these brief strictures, is to suggest the danger of erring on the right hand, as well as on the left; and to express my own views, on what I conceive to be a subject of considerable importance.

To the Editor of the Christian Spectator.

SIR,

I am the Pastor of a parish in a country village. My library at the time of my settlement, consisted of a tolerably good collection of classical authors, together with a small number of standard works on theology. To this stock of books, during the few years of my ministry, I have been able to make no material addition; for my salary, though comparatively liberal, is barely sufficient to meet the current expences of my family. Nor is my situation peculiar. The libraries of a considerable proportion of the minis-

as poorly furnished as my own. Thus situated, what shall we do? Shall we purchase books on credit? We embarrass ourselves; and perhaps injure our creditors, or distress our families. Shall we, in despair of relief, sit down contented with our situation? This we shall never do, until every probable means of relief shall have been tried, and found to be ineffectual; for no faithful servant of Christ, can be content to see his usefulness circumscribed within limits, unnecessarily narrow.

There is a mode in which this evil may be removed: a mode, at the same time, just and practicable. A minister ought to be furnished, by his people, with the books necessary for the profitable exercise of his profession. He is a labourer in their service; and it cannot be doubted but that it is their duty to make reasonable provision for his wants. What want, however, can be more pressing upon a minister, than the want of books? And what object more imperiously demands the effectual attention of his people, than that, which is most intimately connected with the successful performance of his ministerial work? The design of furnishing a minister with an ample supply of books, is not that he may have the means of gratifying a literary taste, or of becoming uselessly learned; but that he may be a wise and able steward of the mysteries of God, bringing forth from his treasure things new and old.

To furnish him with the requisite books, is a duty which a people owe their minister. He has voluntarily placed himself in a state of dependence upon them; though not without the expectation, (an expectation which they themselves authorized him to indulge,) that they would consult his interests, and afford him all needed aid and support. But upon the possession of a competent number of books, depend, in no inconsiderable degree, his happiness, his respectability, and his usefulness in his profession. It is true that some persons

with the aid of but few books, make very respectable attainments in knowledge. But how much more extensive and rapid would be their proficiency, if, in the prosecution of their studies, they could read the works which eminent men have written?

To furnish their minister with books, is a duty, which a people owe also to themselves. Would they desire instruction from their minister, they must furnish him with the means of informing himself. Would they have him a scribe well instructed, they must give him access to the repositories of knowledge. The disposition generally manifested by our congregations, at the present day, to erect handsome and commodious buildings for the worship of God, is highly commendable. It would contribute, however, no less, either to their credit, or their advantage, if they were to be equally solicitous to furnish their ministers with the means of becoming workmen, who need not to be ashamed, rightly dividing the word of truth.

But admitting that it is the duty and interest of a people, to provide books for their minister, in what manner shall it be effected? Let a ministerial library be formed in every parish, which shall be the property of the parish, but for the sole use of the minister.* Is it asked, how shall such a library, be collected? This might easily be done, if such individuals as are convinced of the importance of the object, would form themselves into an association for this purpose. None need be startled by the supposed magnitude of the expense. By means of a very small annual contribution, a valuable collection of books might soon be made. Nor let any be discouraged by the supposed inadequacy of the sum which they shall be able to If it be but a trifle, let a library be formed; and though its augmentation be slow, it will be sure. object will finally be gained. It may be added here, that whenever a library is commenced, occasional donations may be expected from the rich and benevolent.

I know of no objection which can be made to the plan here proposed; nor of any difficulty in the way of its execution, but what is incident to every attempt to do good. All that is needed, is an effort—an effort which is easily made. And wherever it is made judiciously, it is believed that it will be made with success.

Were ministerial libraries to be established in our societies, it might be regarded as a highly auspicious event to the interests of religion, at least, so far as these interests depend upon the qualifications of its ministers. Having the means in their power, they would give themselves to reading, and their profiting would appear to all.

VILLAGE PASTOR.

Review of New Publications.

A Sermon, preached in St. Andrew's The influence of Bible Societies; on Church, Edinburgh, before the Socicty for the relief of the destitute sick, on the Lord's day, April 18th, 1813; and published in consequence of their earnest request:—By Thos. Chalmers, Minister of Kilmany.-New-York; Kirk & Mercein-1818.

the Temporal Necessities of the Poor: -By Thos. Chalmers, Minister of Kilmany.—New-York; Kirk & Mercein-1818.

On Doing Good to the Poor: A Sermon preached at Pittsfield, Mass. on the day of the Annual Fast,

^{*} The plan proposed has long been a favourite object with many. Ministerial libraries have been formed in many parishes in Great-Britain, and in some parts of our own country.

April, 4th, 1818 :- By Heman Humphrey, Pastor of the Congregational Church in that town.-Pittsfield; P. Allen—1818.

The First Annual Report of the Managers of the Society for the Prevention of Pauperism in the City of New-York. Read and accepted, October 26th, 1818: To which is added—A Report on the Subject of Pauperism, Dated Feb. 4th, 1818, &c. &c.; New-York, J. Seymour—1818.

CHRISTIAN benevolence, which disposes us to "rejoice with them that do rejoice; and weep with them that weep," turns, of course, its regards to the poor, sympathizes with their sufferings, and endeavours to relieve their wants. In addition to this natural tendency of christian feeling, the word of God, both in the Old Testament, and in the New, abounds with precepts which point out our duty, on this subject. "Blessed is he," says the Psalmist, "that considereth the poor." The apostles, remembering the "words of the Lord Jesus, how he said, it is more blessed to give, than to receive," every where enjoined it on their converts as a christian duty, to feed the hungry, to clothe the naked, and to visit the fatherless and the widow in their affliction. The example of Christ, his precepts, and his Spirit, have in all ages, directed the attention of his disciples, to the state of the poor; and their exertions "to do them good," have exhibited in every christian country, a spectacle which the pagan world, had never witnessed.

Heathen nations, made no legal provision for the poor, nor erected hospitals and almshouses for the relief of the sick and the infirm. Savages leave such to perish,—even their own parents and near relatives. The civilized nations of Greece and Rome, have left no monuments of their benevolent regard to them. Human nature, in every country, is too selfish to listen to the dictates of natural conscience, or the suggestions of natural sympathy on this subject, and the false

religions of heathen countries, are too corrupt to enforce a duty, which cannot be performed without self-denials and sacrifices. Christian nations, therefore, have pointed to their numberless establishments, of different kinds, for the relief of poverty, sickness and wretchedness, of every form and every name, as proof of the salutary effect of christian princi-

ples.

When the church of Rome became so corrupt, as to substitute outward performances, for the religion of the heart, it is not surprising that almsgiving, or, as they termed it, charity, should be made by them a substitute for real benevolence. gave to the poor, not from the impulse of disinterested benevolence, directed in its exercises, by the word of God; but as a duty, by which they expected to merit Heaven, and secure everlasting life. They were, of course, indifferent, to a great degree, what was the *character* of the person on whom their alms were bestowed, or what the use which he would make of the bounty; so long as they were sure of their The enormous incomes of their bishops and of their religious houses, were devoted, in a great measure, to the indiscriminate support of beggars, who multiplied in proportion to the encouragement which was thus given to idleness and profligacy. A large class of monks, were mendicants, the business of whose lives, was, by begging, to collect funds for their religious establishments.-Institutions, whose object was to collect money to give to the poor, might be expected to be popular; and as large donations to them, was the price of eternal salvation, and the means of delivering the souls of departed friends from purgatory, their funds, in spite of municipal regulations to prevent it, swallowed up a great proportion of the capital of their several countries, thus paralyzing trade and commerce, and materially impoverishing the mass of the population. That which, by the proper employment of capital, would have been the reward of industry, became the support and the encouragement of idleness. To what degree the poor were multiplied, and idleness and wretchedness increased, by this indiscriminate and ill-directed charity, may be seen in a single passage from Townsend's travels in Spain:—"The Archbishop of Grenada once had the curiosity to count the number of beggars, to whom he, daily, distributes bread at his doors. He found the men, two thousand, the women three thousand and twenty-four, but at another time, the women were four thousand."

"Leon, destitute of commerce, is supported by the church. Beggars abound in every street; all fed by the convents, and at the bishop's palace. Here they get their breakfast, there they dine. Beside food, they receive, every other day, the men a farthing; the women and children half as much. On this provision, they live, they marry, and they perpetuate a misera-

ble race."

The incalculable evils of such charity, and of those institutions by which it was encouraged and supported, were seen and felt by the reformers; and one of the first effects of the reformation, was a destruction of their religious houses, and a confiscation of their funds. The infirm and helpless poor, however, could not be forgotten, or disregarded, in any country, where genuine christianity prevailed. The poor must always be with us, as objects of our benevolence, and according to their inevitable wants, we must do them good. In Scotland, after the reformation, the relief of the poor was left principally to private benevolence; but in England, from the reign of Elizabeth, they have been supported by poor rates, levied according to law. It is our design, pursuing the course of thought suggested by the pamphlets placed at the head of this article, to trace the effects of these different methods of giving relief to the poor.

The poor rates, until lately, have been considered the glory and support of the English nation—a proof, at

once, of its wisdom, humanity and religion. It is, however, now discovered, that the same melancholy effects have followed in a degree, from the English poor rates, that were produced by the indiscriminate charity of the Roman Catholic convents. The support they have given, has fatally operated as a premium on idleness, prodigality and vice. Those who might, and who otherwise would have gained a livelihood for themselves and families, by industry, frugality and economy, have found it more easy and pleasant, to rely on the public for support. They sink into habitual idleness, and if roused to temporary exertion, it is only to gain a few pence to spend at the Ale-house. Thus the laws, which were designed to relieve and to remove poverty, have multiplied the poor to an alarming and melancholy degree, and have added profligacy and vice, to poverty. The increasing number of the poor, requires increased rates for their support; and their support, in its turn, increases their numbers, until the sums actually expended on the poor in England, have increased to an astonishing amount, threatening the ruin of the country, unless the evil can be prevented. About the year, 1749, the sums annually collected and expended, on the poor in England, were less than £700,000 sterling. In 1776, they exceeded a million and a half. In 1784, they exceeded two millions. In 1803, they exceeded four millions. and in 1813, they exceeded six millions.

From this statement, it may easily be seen, by a simple arithmetical calculation, that if the evil should continue to increase, in the same ratio, in a few years the sums necessary to support the poor, would exceed in amount, the whole income of the country; and the nation, unable to support its own inhabitants, would become a pauper, among the nations of Europe.

This evil is the more alarming, from the difficulty of removing it. To abolish the poor rates at once, and

thus deprive so large a number of able bodied men, of their customary support, might be attended with the most disastrous consequences to the state; and to continue these rates, with such effects as they have lately produced, would prove its ruin. We cannot, therefore, but admire the remarks of the committee, of mendicity in France, who in rejecting a proposal to establish poor rates in that country, observe—"Cet example est une grande et importante leçon par nous, car independamment des vices qu'elle nous presente et d'une depense monstreuse, et d'un encouragement necessaire a la faineantise, elle nous decouvre la plaie politique de L'Angleterre la plus devorante, qu'il est egalement dangereux pour sa tranquillitate, et son honneur, de detruire ou de laisser subsister."*

Let it not be supposed, that these observations arose from enmity to the British nation, or from prejudices against its government. Many of the wisest and best men of that country, now tremble from an apprehension of the consequences of a system, which all good men formerly thought the pillar and the ornament of the nation, and consoled themselves, under the enormous sacrifices, which it demanded, by the belief of its unexampled utility and humanity.

Probably no intelligent person, will suppose that the whole increase of pauperism in England, is to be ascribed to the influence of the poor rates, yet that this is the principal source of the evil appears from the statements of "the select committee on the poor laws, to the House of Commons."—In their report, they state that "unless some efficacious check be interposed, there is every reason to think, that the amount of assessments will

continue as it has done, to increase, till, at a period, more or less remote, according to the progress the evil has already made, in different places, it shall have absorbed the profits of the property on which the rates may have been assessed, producing thereby the neglect and ruin of the land, and the waste or removal of other property, to the utter subversion of that happy order of society, so long upheld in these kingdoms." They even state, that this effect is already produced in some parts of the Kingdom, and refer, in illustration, to a petition of the parish of Wombridge, in Salop, in which the petitioners state, that "the annual value of lands, mines and houses in this parish, is not sufficient to maintain the numerous and increasing poor, even if the same were let free of rent." That this increase of pauperism is, principally, the effect of the Poor Laws, is evident from the fact, that the increase in districts almost purely agricultural, is about as great, as the average increase stated above.

Our fore-fathers came from England just when this system was brought into full operation, but before its mischievous effects were at all felt, or They, therefore, with that benevolence, which is manifest in all their regulations and institutions, introduced the system, under an improved form, into this country. This system has ever been considered by their descendants, as the glory of our nation, and we have rejoiced in being able to say, we lived in a land, where, not an individual needs to suffer for the necessaries of life, from the pressure of poverty. It is now believed, however, that paupers, notwithstanding the prosperous state of our country, are increasing among us in a ratio, much greater than that of the general population; and it is seriously inquired, whether the evil, in part at least, is not owing to the principles of that system, which has been attended with such melancholy results, in the country from which it was here introduced.

Dr. Chalmers, in the second of his publications, placed at the

^{*} This example furnishes, a great and important lesson; for, independently of the vices, the immense expense, and the powerful encouragement to idleness, which it presents to us, it discloses the most destructive political malady of England, which it is equally dangerous to her tranquility and her honour, either to destroy or to permit to subsist,

head of this article, states the comparative effects, of the two methods of assisting the poor, in Scotland and in England. Mr. Humphrey, in the sermon, which we have noticed, mentions the increase of pauperism in our own country, inquires into its cause, and proposes methods of doing good to the poor, such as may not be followed by the disastrous consequences of the poor rates in England.

We shall first present our readers with several extracts from the second of the above-mentioned publications,

by Dr. Chalmers.

"And after all, what is the best method of providing for the secular necessities of the poor? Is it by labouring to meet the necessity after it has occurred, or by labouring to establish a principle and a habit which would go far to prevent its existence? If you wish to get rid of a noxious stream, you may first try to intercept it by throwing across a barrier; but in this way, you only spread the pestilential water over a greater extent of ground, and when the basin is filled, a stream as copious as before is formed out of its overflow. The most effectual method, were it possible to carry it into accomplishment, would be, to dry up the source. The parallel in a great measure holds. If you wish to extinguish poverty, combat with it in its first elements. If you confine your beneficence to the relief of actual poverty, you do nothing. Dry up, if possible, the spring of poverty, for every attempt to intercept the running stream has totally failed. The education and the religious principle of Scotland have not annihilated pauperism, but they have restrained it to a degree that is almost incredible to our neighbours of the South. They keep down the mischief in its principle. They impart a sobriety and a right sentiment of independence to the character of our peasantry.— They operate as a check upon profligacy and idleness. The maintenance of parish schools is a burden upon the landed property of Scotland, but it is a cheap defence against the poor-rates, a burden far heavier, and which is aggravating perpetually. The writer of this paper knows of a parish in Fife, the average maintenance of whose poor is defrayed by twenty four pounds sterling a year, and of a parish, of the same population, in Somersetshire, where the annual assessments come to thirteen hundred pounds sterling. The preventive regimen of the one country does more than the positive applications of the other. In England, they have suffered poverty to rise to all the virulence of a formed and obstinate disease. But they may as well

think of arresting the destructive progress of a torrent by throwing across an embankment, as think that the mere positive administration of relief, will put a stop to the accumulating mischiefs of poverty.

"The exemption of Scotland from the miseries of pauperism is due to the education which their people receive at schools, and to the Bible which their scholarship gives them access to. The man who subscribes to the divine authority of this simple saying, "If any would not work, neither should he eat," possesses in the good treasure of his own heart, a far more effectual security against the hardships of indigence, than the man who is trained, by the legal provisions of his country, to sit in slothful dependence upon the liberal-ities of those around him. It is easy to be eloquent in the praise of those liberalities, but the truth is, that they may be carried to the mischievous extent of forming a deprayed and beggarly population. The hungry expectations of the poor will ever keep pace with the assessments of the wealthy, and their eye will be averted from the exertion of their own industry, as the only right source of comfort and independence. It is quite in vain to think that positive relief will ever do away the wretchedness of poverty. Carry the relief beyond a certain limit, and you foster the diseased principle which gives birth to poverty. On this subject, the people of England feel themselves to be in a state of almost inextricable helplessness, and they are not without their fears of some mighty convulsion, which must come upon them with all the energy of a tempest, before this devouring mischief can be swept away from the face of their community.

"If any thing can avert this calamity from England, it will be the education of their peasantry, and this is a cause to which the Bible Society is contributing its full share of influence."—pp. 335—337.

"It will be seen, then, that the Bible Society is not barely defensible, but may be plead for upon that very ground on which its enemies have raised their opposition to it. Its immediate object is neither to feed the hungry nor to clothe the naked, but in every country under the benefit of its exertions, there will be less hunger to feed and less nakedness to clothe. It does not cure actual poverty, but it anticipates eventual poverty. It aims its decisive thrust at the heart and principle of the mischief, and instead of suffering it to form into the obstinacy of an inextirpable disease, it smothers and destroys it in the infancy of its first elements. The love which worketh no ill to his neighbour will not suffer the true Christian to live in idleness upon another's bounty: and he will do as Paul did before him, he will labour with his hands rather than be burdensome. Could we reform the improvident habits

of the people, and pour the healthful infusion of Scripture principle into their hearts, it would reduce the existing poverty of the land to a very humble fraction of its present extent. We make bold to say, that in ordinary times there is not one tenth of the pauperism due to unavoidable misfortune. It has grown out of a vicious and impolitic system, and the millions which are raised every year have only served to nourish and extend it. Now, the Bible Society is a prime agent in the work of counteracting this disorder. Its mode of proceeding carries in it all the cheapness and all the superiour efficacy of a preventive operation. With a revenue not equal to the poor-rates of many a county, it is doing more even for the secular interests of the poor than all the charities of England united; and while a puling and injudicious sympathy is pouring out its complaints against it, it is sowing the seeds of character and independence, and rearing for future days the spectacle of a thriving, substantial, and well-conditioned peasantry."---pp. 338,

"Let me put the case of two parishes, in the one of which there is a known and public endowment, out of which an annual sum is furnished for the maintenance of the poor; and that in the other there is no such endowment. At the outset, the poor of the first parish may be kept in greater comfort than the poor of the second; but it is the lesson of all experience, that no annual sum, however great, will be able to keep them permanently in greater comfort. The certain effect of an established provision for the poor is, a relaxation of their economical habits, and an increased number of improvident marriages. When their claim to a provision is known, that claim is always counted upon, and it were well, if to flatter their natural indolence, they did not carry the calculation beyond the actual benefit they can ever receive.-But this is what they always do. When a public charity is known and counted upon, the relaxation of frugal and providential habits is carried to such an extent, as not only to absorb the whole produce of the charity, but to leave new wants unprovided for, and the effect of the benevolent institution is just to create a population more wretched and more clamorous than ever.

"In the second parish, the economical habits of the people are kept unimpaired, and just because their economy is forced to take a higher aim, and to persevere in it. The aim of the first people is to provide for themselves a part of their maintenance: The aim of the second people is to provide for themselves their whole maintenance. We do not deny, that even among the latter we will meet with distress and poverty, just such distress and such poverty as are to be found in the av-

erage of Scottish parishes. This finds its alleviation in private benevolence. To alleviate poverty is all that can be done for it: To extinguish it, we fear is hopeless. Sure we are, that the known and regular provisions of England will never extinguish it, and that, in respect of the poor themselves, the second parish is under a better system than the first. The poor-rates are liable to many exceptions, but there is none of them more decisive with him who cares for the eternity of the poor, than the temptation they hold out to positive guilt, the guilt of not working with their own hands, and so becoming burdensome to others.*

"Let us conceive a political change in the circumstances of the country, and that the public charity of the first parish fell among the ruin of other institutions.-Then its malignant influence would be felt in all its extent; and it would be seen, that it, in fact, had impoverished those whom it professed to sustain, that it had stript them of a profession far more valuabie than all it had ever given, that it had stript them of industrious habits, and left those whom its influence never reached wealthier in the resources of their own superiour industry, than the artificial provisions of an unwise and meddling benevoleace could ever make them."-pp. 342,

"There is poverty to be met with in every land, and we are ready to admit, that a certain proportion of it is due to unavoidable misfortune. But it is no less true, that in those countries where there is a known and established provision for the necessities of the poor, the greater proportion of the poverty which exists in them is due to the debasing influence of a public charity on the habits of the people.

"And how shall they be provided for? You may erect a public institution. This in fact is the same with erecting a signal of invitation, and the voluntary and self-created poor will rush in, to the exclusion of those modest and unobtrusive poor who are the genuine objects of charity. This is the never-failing mischief of a known and established provision, and it has been sadly exemplified in England. The only method of doing away the mischief is to confide the relief of the poor to individual benevolence. This draws no dependence

^{*} Acts xx, 35. 1 Timothy v, 8.

tions, the object of which is to provide for involuntary distress, such as hospitals, and dispensaries, and asylums for the lunatic or the blind. A man may resign himself to idleness, and become wilfully poor, that he may eat of the public bread, but he will not become wilfully sick or maimed that he may receive medicines from a dispensary, or undergo an operation in an hospital.—Chalmers

along with it. It is not counted upon like a public and proclaimed charity. It brings the claims of the poor under the discriminating eye of a neighbour, who will make a difference betwixt a case of genuine helplessness, and a case of idleness or misconduct. It turns the tide of benevolence into its true channel, and it will ever be found, that under its operation, the poverty of misfortune is better seen to, and the poverty of improvidence and guilt is more effectually prevented*.-pp. 356, 357.

We may derive instruction from these interesting statements of Dr. Chalmers, without immediately concluding with him, that the poor ought to be left wholly to the efforts of individual benevolence. There are, it must be confessed, advantages attending the personal bestowment of charity, which cannot be made to attend the support given to the poor, by law, or even the assistance afforded them, by benevolent societies. The donations of individuals, cannot be calculated on, by the poor, in such a manner as to afford the same encouragement to prodigality and idleness.— The donor will usually examine into the character and circumstances of those to whom he gives; and while his benevolence and humanity will restrain him, from bestowing alms on those, who, he has reason to believe, will expend them in a vicious or useless manner, many selfish feelings will deter him from giving freely to those, whose wretchedness is the effect of their own idleness and vice. poor do not so much feel that they have a claim to the assistance, of individuals; what is thus given them, as it is presumed to proceed from humanity and benevolence, so it usually excites gratitude and affection. It is thus twice blest-it blesses him who gives, and him who takes, whereas it is observed by the editors of the Christian Observer, that the compulsory assisttance afforded by the poor rate, is not even once blest;—he who is compelled to pay the rate, does it with the painful reluctance, with which rates are always paid, and often with the aggravating reflection, that he is compelled to give that which destroys the virtue and happiness, of those whom it ought to bless; and they on whom this legal charity is bestowed, never receive it with gratitude, and are often corrupted and ruined, by its influence. It seems, indeed, to be the design of God, that the benevolence of his children, should be exercised in personally doing good to the poor. This calls forth the more amiable sympathies and affections of our nature, knits society together in their moral feelings, and is universally attended with so many blessings, that nothing which can be effected by private munificence, should ever be provided for in any

other way.

The evils of leaving the poor wholly to private charity are—the possibility of leaving some, and those the most modest, uncomplaining, and deserving of the poor, to suffer from hunger, and cold, and sickness, even unto death; while the noisy and impudent, will receive more than is necessary,—the certainty that it will encourage beggars, and all the evils of vagrant mendicity, and lastly, the inequality with which the burden will be borne by different individuals. It may be observed that no evils, resulting from the Poor Laws, in England, are greater, than those which are produced by beggary, in the streets of London, and by the indiscriminate charities bestowed on this wretched, and often detestable class of beings.

The evils, which we have just enumerated, as likely to follow, from leaving the poor wholly to individual benevolence, do not, however, seem to have been experienced in Scotland. What are the peculiar circumstances in the state of society, and the character of the people there, which have prevented these evils, it may be difficult to determine; but the probability of their occurrence in our own country, is so great, that we wish to inquire, whether some intermediate course may not be followed, more el-

^{*} The quotations from the publications of Dr. Chalmers, are taken from the duodecimo edition of Kirk & Mercein, which contains also, his " Discourses on the Christian Revelation."

igible than either of those we have been considering. In such an inquiry we are assisted by the discourse of Mr. Humphrey, and by the report on the subject of Pauperism in New-York.

We would just remark, before taking leave of Dr. Chalmers, that some of our readers may have been disappointed, at not discovering, in the above extracts, traces of that vigorous and glowing imagination, which has captivated them, in the Author's celebrated Astronomical Discourses.— We think it a proof of his good taste, and good sense, that he has not attempted to adorn a mere statement of facts, with the figures and diction of poetry. In the first of his dicourses, under review, however, the subject afforded more room to indulge his fancy, and in it we observe strains of eloquence, if not as *elevated*, at least as rich in imagery and colouring, as any we have seen from his pen. We will relieve our readers, in the midst of what they may consider, a dry discussion, by a quotation of some of these passages, which have a more particular bearing upon the general subject.

"The man who considers the poor, instead of slumbering over the emotions of a useless sensibility, among those imaginary beings whom poetry and romance have laid before him in all the elegance of fictitious history, will bestow the labour and the attention of actual business among the poor of the real and the living world. Benevolence is the burden of every romantic tale, and of every poet's song It is dressed out in all the fairy enchantments of imagery and eloquence. All is beauty to the eye and music to the ear. Nothing seen but pictures of felicity, and nothing heard but the soft whispers of gratitude and affection. The reader is carried along by this soft and delightful representation of virtue. He accompanies his hero through all the fancied varieties of his history. He goes along with him to the cottage of poverty and disease, surrounded, as we may suppose, with all the charms of rural obscurity, and where the murmurs of an adjoining rivulet accord with the finer and more benevolent sensibilities of the mind. He enters this enchanting retirement, and meets with a picture of distress, adorned in all the elegance of fiction. Perhaps a father laid on a bed of languishing, and

supported by the labours of a pious and affectionate family, where kindness breathes in every word, and anxiety sits upon every countenance-where the industry of his children struggles in vain to supply the cordials which his poverty denies him-where nature sinks every hour, and all feel a gloomy forboding, which they strive to conceal, and tremble to express. The hero of romance enters, and the glance of his benevolent eye enlightens this darkest recess of misery. He turns him to the bed of languishing, tells the sick man that there is still hope, and smiles comfort on his despairing children. Day after day, he repeats his kindness and his charity. They hail his approach as the footsteps of an angel of mercy. The father lives to bless his deliverer. The family reward his benevolence by the homage of an affectionate gratitude; and, in the piety of their evening prayer, offer up thanks to the God of Heaven; for opening the hearts of the rich to kindly and beneficent attentions. The reader weeps with delight. The visions of paradise play before his fancy. His tears flow, and his heart dissolves in all the luxury of tenderness.

"Now, we do not deny that the members of the Destitute Sick Society, may at times have met with some such delightful scene to soothe and encourage them. But put the question to any of their visiters, and he will not fail to tell you, that if they had never moved but when they had something like this to excite and to gratify their hearts, they would seldom have moved at all; and their usefulness to the poor would have been reduced to a very humble fraction of what they have actually done for

them."-pp. 218, 219.

"You are not to conceive yourself a real lover of your species, and entitled to the praise or the reward of benevolence because you weep over a fictitious representation of human misery. A man may weep in the indolence of a studious and contemplative retirement; he may breathe all the tender aspirations of humanity: but what avails all this warm and effusive benevolence, if it is never exerted—if it never rise to execution-if it never carry him to the accomplishment of a single benevolent purpose—if it shrink from activity, and sicken at the pain of fatigue? It is easy, indeed, to come forward with the cant and hypocrisy of fine sentiment-to have a heart trained to the emotions of benevolence, while the hand refuses the labours of discharging its offices-to weep for amusement, and to have nothing to spare for human suffering but the tribute of an indolent and unmeaning sympathy." —pp. 222, 223.

Mr. Humphrey, whose Sermon we will now examine, is not a stranger to

the reading part of the religious public in New-England. He has distinguished himself by several series of periodical essays, and other productions, in which he has exhibited a mind, intent on the temporal as well as eternal welfare of his fellow men, and especially attentive to such facts, as are connected with their morality and happiness. Tiplers, and those who are supported by them, will not soon forgive him, for the check which was, in some measure, given to intemperance, and the excitement which was generally raised against it, throughout New-England, by the well authenticated and appalling facts, which he presented to the publick. It is with peculiar pleasure that we find his observing and practical mind, exerted in endeavouring to direct the attention of the public to the state of the poor, and to the means of promoting their virtue and happiness.

His discourse is founded on the words of our Saviour: Mark xiv, 7. " For ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always." After mentioning the circumstances in which these words were spoken, and the truths and duties implied in them, he states the enquiries which are naturally suggested, on contemplating the situation of the

poor.

"In looking round upon these pitiable objects-visiting their cheerless abodes, listening to their conplaints, and thinking of their privations, many anxious inquiries croud upon the benevolent mind. What can be done for their immediate relief? How were they reduced to this state of suffering and dependence? Is their poverty unavoidable and incurable? Might not some of them, at least, be put in a way to maintain themselves? What public provision ought to be made for their support? What should be the measure of my private benefactions? How much, how often, and to whom am I bound to give? Is there not some danger of increasing the evils of poverty, by the very means which are employed to relieve it? Does not the known liberality of a town, or a neighborhood, unhappily operate, in too many instances, as a premium upon idleness and profligacy? is it not a fact that some of the best meant efforts to cure the disease, serve only to spread the infection?

"Such are the queries, which I doubt not, every week, and every day, perplex the minds of thousands, whose ears are ever open to the cry of the poor and the forsaken; whose hearts devise, and whose hands execute liberal things.

"If God should enable me, satisfactorily, to answer any of these questions; to throw but a little light upon the path of duty, and to excite proper dispositions towards the poor, in your minds and my own, I shall not have labored in vain.

"In the further prosecution of my de-

"I. Consider the fact, specified by our Lord in the text, Ye have the poor with you

"II. Point out some af the most common and alarming causes of poverty, in this country, particularly among ourselves.

"III. Propose various methods of mitigating these evils, or of bettering the con-

dition of the poor. And,

"IV. Suggest motives and encouragements for a speedy, united and persevering course of measures, for the accomplishment of this great object."-pp. 5, 6.

Under the second head of his discourse, Mr. H. enumerates, the following causes of poverty:—Unavoidable necessity—a partial want of capacity—prodigality—insanity—pride —idleness—intemperance.

That intemperance "is by far the greatest and the most horrible of all the causes of pauperism," Mr. H. proves by an appeal to facts and doc-

uments.

"In the fore part of 1816, it was stated in the report of the Moral Society of Portland, that out of 85 persons, supported at the work-house, in that town, 71 became paupers, in consequence of intemperance; being five sixths of the whole number: and that out of 118, who were supplied at their own houses, more than half were of that character.

"Again: In the winter of 1817, alarmed by the rapid increase of pauperism, the citizens of New-York appointed a very respectable committee, to inquire into the state of want and misery among the poor in that city, and to devise some plan to prevent, as far as possible, a recurrence and increase of these evils. A part of the report of this committee is in the following word...

"If we recur to the state of the poor, from year to year, for ten years past, we find that they have yearly increased, greatly beyond the regular increase of population. At the present period, there is reason to believe, from information received from the visiting committees in the several wards, that 15,000 men, women and children, equal to one seventh of the whole population of our city, have been supported by public or private bounty and munificence.

"'In viewing this deplorable state of human misery, the committee have diligently attended to an examination of the causes which have produced such dire effects. And after the most mature and deliberate reflection, they are satisfied, that the most prominent and alarming cause, is the free and inordinate use of spirituous liquors. To this cause alone, may be fairly attributed seven eights of the misery and distress among the poor the present winter; one sixteenth to the want of employment, owing to the present distressing state of trade and commerce; and the remaining portion, to circumstances difficult to enumerate, and which possibly could not be avoided.' "-pp. 14, 15.

Under the third head of his discourse, Mr. H. remarks:

"It was once pretty generally supposed, and is still believed by many, that the existing ills of poverty might be cured, and the increase of it prevented, by generously and promptly feeding and clothing it.

"Such is the theory; but what is the testimony of facts? This seemingly benevolent plan has been tried, for a long course of years, and upon a great scale, in one of the most enlightened portions of the globe. It has also been tried, effectually, in many other places. But it has utterly disappointed the hopes and doings of charity. Many a well-fed beggar has, by proclaiming his success in the ears of the idle and unprincipled, induced ten men to embark in the same nefarious speculation.

"Many a soup-house has, to the sore disappointment of benevolence, proved a most efficient recruiting post for pauperism. The demands of poverty, in the city and in the country, have steadily increased. To meet these demands, charity has opened her hand wider, and still wider; and thus has she gone on, giving and hoping, till the poor rates in England, alone, amount to the enormous sum of seven millions of pounds, besides all her immense public and private charities: and till, within the space of eleven years, no less than 500,000 of her citizens were added to the list of paupers!

The same result, though not so alarming in extent, has been experienced in many parts of our own country. It is now pretiy well agreed, both at home and abroad, that benevolence has been all this while employed in feeding a consumption; in throwing oil upon the fire which she would

fain extinguish; and that if other means of cure cannot be found out, the case is hopeless."—pp. 17—19.

"The adult poor may be divided into three classes, viz. vagrant beggars, resident paupers, or persons who have formally thrown themselves apon the public, and a large class, who depend much on the oc-

casional aids of charity.

"It is a subject of general complaint in most of our towns, that they are exceedingly infested with vagrant beggars; most of whom are excessively filthy, clamorous, impudent and unthankful; and the question is, How ought these miserable objects to be treated? My answer is, generally, with frowns and a flat denial. This may sound harsh; but it is deliberately, and I hope kindly spoken. Experience has proved, over and over, a thousand times, that most of these disgusting fragments of humanity are arrant impostors. It is their trade to deceive the credulous, and to subsist upon the earnings of industry. They "will not work," and therefore, "neither should they eat." By feeding and clothing, and occasionally giving them money, you not only encourage them to continue their depredations upon society; but you inflict a lasting injury upon themselves .--Where a beggar happens to have some shame and conscience still lingering about him, at the commencement of his career, these uncomfortable companions will soon be wholly discarded. And when all selfrespect, when all regard for character is gone, what can you look for, from a depraved creature like man? What, but that he will "wax worse and worse," will soon become the vilest of the vile?"—pp. 21, 22.

"Let every vagrant beggar, then be reported to the nearest justice of the peace, and sent away immediately to the house of correction, where, if able, he may be compelled to labour for his own support. This course might be attended with some little inconvenience at first; but it would, I am persuaded, be the most effectual, and in its operation, the most benevolent course that can be taken with common beggars. If any doubt, however, should arise in your minds, whether the stranger applying for charitable aid, ought to be ranked with such, direct him to the Selectmen of the town; and if, upon inquiry, they find him a proper object of their attention, let him be provided for as a state pauper. This would have a surprising effect. Not one in twenty would ever apply to the fathers of the town; for vagrants, of all men, hate the trouble of substantiating their claims, by any higher evidence, than their own declarations. Few of them are deficient in natural sagacity; and many are gifted with extraordinary shrewdness. They soon learn where they

can prosecute their trade to the best advantage, and with the fewest embarrassments. Let half a dozen of them find that nothing can be obtained without an application to the Selectmen, and nearly the whole tribe will soon abandon any town, as a theatre wholly unfit for their operations.

"The claims and wants of that class of the adult poor which I call resident paupers, next demand your attention. These, it is agreed on all hands, must be taken care of. They must be sheltered, and fed, and clothed. But how, where, and under what regulations, are questions of considerable moment. The laws of this Commonwealth hold all the rateable property of each town solemnly pledged for the support of its own poor. Whether this is the best mode of providing the necessary funds, I shall not stop to enquire. It has, I am aware, recently been questioned by some very able writers. But we must take the law as it is; and perhaps it could not be altered for the better. It certainly manifests a very benevolent, concern for those who cannot maintain themselves.

"In providing for adult paupers, you should endeavour, as far as practicable, to make a distinction between the virtuous poor and those of a contrary character; and to unite comfort, economy, reformation

and prevention in your system.

"And here my views accord so entirely with the provisions of an admirable statute of this Commonwealth, passed in January, 1789, that I shall offer no apology, for making it the basis of my present remarks.

"The act, in question, begins by empowering towns, either separately or conjointly, as may be most convenient, to erect work-houses within their respective limits, and to appoint overseers, whose duty it shall be, to order and manage these establishments, by making all reasonable and necessary by-laws, appointing masters, and committing all such persons as the law contemplates. The persons so liable, are thus described in the seventh section of the act. 'All poor and indigent persons, that are maintained by, or receive alms from the town; also all persons, able of body to work, and not having estate, or means, otherwise to maintain themselves, who refuse, or neglect so to do, live a dissolute and vagrant life, and exercise no ordinary calling, or lawful business, sufficient to gain an honest livelihood, and such as spend their time and property in public houses, to the neglect of their proper business, or by otherwise misspending what they earn, to the impoverishment of themselves and their families.'

"The statute then proceeds to enjoin the providing of all the requisite materials, tools and implements, for the use of those who may be sent to these work-houses; and explicitly requires, that all who are able to work, shall be kept diligently em-

ployed in labour, during their continuance there.

"Here then, brethren, is a system prepared to your hands, and can you frame a better?"—pp. 25—28.

We do not intend to decide positively, on political regulations, and questions of political economy, but we must say, that so far as our experience extends, it confirms the excellence of the method, here recommended, and almost every thing which we have heard urged against supporting the poor in such work-houses, appears to us as an argument in its favour. It is objected, that it is less pleasant to many persons, to be supported in a work-house or alms-house, than at their own houses. We know it is unpleasant for idle, intemperate, vagrant persons to be confined, and compelled to be industrious, and to be restrained in the indulgence of their appetites. But this, more than the saving of expense, is what to us, recommends the meth-The very dread of going to the work-house, may be expected to have the most salutary influence. It may create that industry, foresight, frugality and economy, the want of which, is the principal reason why there are any paupers. We have no wish to see the poor, supported by the publick, in a condition more agreeable to their feelings, than their own industry could secure. We have no wish to see a bounty bestowed by the publick, on idleness and profligacy, to operate as an encouragement to the industrious and frugal, to quit their present habits, and join the indolent, and vicious. Necessity, must be to most men, the spring to exertion, and the motive to foresight and care. Even the stigma, which may be supposed to attach, to receiving support in this method, is highly useful, as it excites a spirit of self-dependence, and patient endurance, in those who would otherwise sink into the number of dependant paupers. We know, it is said, that some persons, of the most excellent characters, who have formerly seen better days, and have honourably and usefully fulfilled all the duties of life, may, by unforeseen and inevitable calamities, be reduced to bear these evils; but we do not believe, that many of such a character, would be left, by children, relatives, and friends, or by persons who had formerly received assistance from them, or who, at least, knew their worth, to be carried to a work-house, and if some were, we know that they would be the last to complain of a situation, in every respect comfortable, or of a measure, which was necessary to the general good.*

But we proceed with our author:

"The third class of adult poor, is made up of such as are not nominally upon the list of paupers; but still depend, more or less, upon charity for subsistence. With respect to these, the question of duty, is oftentimes exceedingly perplexing."—p. 30.

"Your aid, my brethren, to the necessitous around you, should, as far as possible, be afforded in the shape of encouragement to industry. This is the true way of doing good to the poor, who have any ability left of helping themselves. He that encourages and assists them to earn five dollars, is a greater benefactor, than if he had given them fifty out of his own pocket.—By turning your attention to the subject, you will easily find various expedients for the encouragement of industry among that class of the poor of whom I am now speaking."—p. 31.

"From the preceding sketch of what is due to the adult poor, we pass to consider, what can be done for their children.—Here, I think, the general course which ought to be pursued is plain. The children of the poor, should be regarded equally with others, as rational, accountable and

" Our readers will perceive, that we do not decide, that the method of supporting the poor in work-houses, is the best which can be devised. Where, however, this method is adopted, care should be taken to make these houses in every respect comfortable; -- great attention should be paid to the preparation of the food, and to the preservation of cleanliness;—the infirm should have a separate apartment, and the virtuous be separated from the vicious.— Our observations do not militate against the practice of affording the deserving poor, partial support at their own habitations; nor would we be understood, to censure that truly christian practice of churches' supporting their poor brethren, in any case, where this is practicable.

immortal beings; as equally capable of improvement in knowledge, in virtue, in holiness; as no unlikely candidates, under wise management, for wealth, and power, and influence. If your first object, therefore, should be to clothe the nakedness and satisfy the cravings of hunger, your ultimate views should be directed to more important and durable benefits.-Upon your wisdom, union and perseverance, in regard to their education, using the term in its largest sense, almost every thing must depend. By proper management, they may become useful members of society, and even ornaments of the next generation."-p. 33.

"It now remains, that we direct our inquiries to those great moral and religious preventives of poverty, which alone can stay the plague. Without derogating, in the smallest degree, from the importance of foregoing topics, this must confessedly stand pre-eminent. It is always better, and generally much easier, to prevent evils, than to cure them. The causes of poverty have been enumerated, and to these we must direct our earnest attention. We must raise a warning voice against prodigality, which, like a pitiless whirlpool, has inguifed thousands of our countrymen, ere they saw or suspected the danger. We must do every thing in our power, both by precept and example, to discountenance pride and extravagance of every kind, as prominent causes of numberless attachments and sales at auction, followed by a long and melancholy train of houseless, supperless, broken-hearted families. It is especially incumbent on the wealthy, not to be extravagant in their dress, or their entertainments; as every thing of this sort has an extremely mischievous influence upon society."--pp. 34, 35.

"Again:—As idleness is known to clothe such multitudes with rags, we must use every proper argument, and employ all suitable measures to promote industry.—As intemperance is seen to be the great cause of causes, by which humanity is disgraced and our poor-houses are crowded, we must direct our most strenuous efforts against this crying sin, this sweeping curse, this raging pestilence, this devouring conflagration, this horrible reproach of our land!"—p. 36.

"Education, (especially that part of it which is denominated moral and religious;) education is the great instrument by which, with a divine blessing, the next generation may be freed from most of the burdens and miseries which we now feel and witness. Yes, my brethren, God has put into our hands a more potent lever than Archimedes ever dreamed of; and the bible has discovered to us, that other world, which he could never find, where

we may place our machinery for moving this.—pp. 36, 37.

Before taking our leave of Mr. Humphrey, we would observe that his style is occasionly faulty through diffuseness, and prolixity. This is, sometimes, the effect of enumerating particulars after a general declaration, sometimes, of mentioning circumstances in a description which the imagination would easily supply, and the fault frequently proceeds, also, from inserting associated, or collateral trains of thought. We need not remind Mr. Humphrey, that when the subject does not admit a great degree of beauty, or of pathos, the more rapidly a train of thought, is communicated to the mind, the more lively and deep will be the impression made. Other things being equal, the force of style will be as the number of thoughts which are condensed within a given space. It is possible, however, that a habit of addressing a mixed audience, may induce a habit of dwelling on an important idea, and of illustrating it in a variety of ways, not to say expressing it, in a variety of phrases, which will imperceptibly injure the style of a preacher. Nay, we deem it important to remark, that preachers may in this manner, fail of making the desired impression. Hearers, as well as readers, may relax their attention, and suffer their minds to wander to other objects, because a preacher does not carry them forward with a rapidity equal to the natural movement of their minds.

The Reports on the subject of pauperism, published by the Managers of the Society for its prevention, in the City of New-York, claim our attention, by the ability with which they are written, and the names by which they are supported, no less than by the importance of the facts mentioned in them, and the novelty of some of their views of the causes and preventives of pauperism. We regret that our limits prevent us from doing little more than barely referring to them.

The yearly expense of supporting the

poor, in the City Alms House, and the Bridewell in the City of New-York.

The average of four years, say from 1803 to 1806 inclusive, is pr. yr. \$44,973 11 1807 " 1810 - do. - 60,513 43 1811 " 1814 - do. - 76,447 22 1815 - - - 77,000 00 p. 8.

In the second of these Reports, "the more prominent of those causes of poverty, which prevail in that city," are enumerated. The causes mentioned, are—ignorance;—idleness;—intemperance in drinking;—want of economy;—imprudent and hasty marriages;—lotteries;—pawn-brokers;—the numerous charitable institutions of the city;—and lastly, war.

We are prepared to expect, that our readers, will be startled, and some of them, perhaps, offended. at seeing Charitable Societies, ranked among the causes of pauperism. on this subject, our experience will not authorize us, to give an opinion. We have all of us rejoiced together, in living in an age, distinguished by active benevolence; we have rejoiced to see the spirit of christianity, producing its proper effects, both towards objects of distress at home, and towards the degraded, and too long neglected heathen, abroad. The heart of charity has seemed no longer cold, nor her hand paralyzed. Even those who do not act from christian principles, have seemed to catch some sparks of divine enthusiasm, or at least to act in concert and connection with those, who profess to be actuated by the spirit of Christ: and morality in practice, as well as in theory, is reduced to utility. Charitable Societies, have arisen in every principal town, and in almost every village; they have been supported by all parties, and all denominations;—all of us have thought that we were doing good to men, and if influenced by proper motives, were glorifying God. In this happy dream, if we must consider it such, that want and wretchedness, were about to be expelled from the land, and that, through the voluntary efforts of benevolence; it is mortifying in the extreme, to be told, that we are actually increasing poverty, by the very efforts we make to diminish it. Yet if such is the fact, we ought to know it, that our efforts hereafter, may be better directed.

The condition and character of the poor, as exhibited in these publications, indeed, as exhibited by facts, within the reach of all observant inquirers, is fitted to make an impression of sadness, on every benevolent mind. We cannot, we *must* not permit the poor to suffer; we cannot directly relieve their wants, without, in most instances, increasing the evil. To see our gratuitous assistance, operate as an encouragement to idleness and thoughtlessness;—to see every donation, become a bounty on prodigality and vice;—to see the suffering we are labouring to diminish, actually increased, by the very efforts we make to destroy it, is, to the last degree, discouraging; but to see these charitable efforts, promoting vice, as well as misery, staggers our resolution, and almost destroys benevolent feelings .-But let us not hastily draw the conclusion, that therefore, we may neglect the poor.—"Blessed is the man that considereth the poor."—Christians are bound to give still greater attention to them, than they have ever done. If the efforts hitherto made, to do them good, have been ineffectual or injurious, other methods must be devised which shall secure the intended good, without producing a greater portion of evil. The great defect of charity has been, that money has been bestowed, with too little regard, to the effect, which it has produced on the conduct and character of the recipients. In the language of the Christian Observer—"It is but lately, indeed, that it has been thought right for charity to be wise, or possible for discretion, to be charitable. It seems to be but a recent discovery, that liberality may be the more productive, for its means being husbanded with prudence—or the more beneficent for its operations being directed with judgment."

The great fact, which has impress-

ed our minds, while reviewing these publications, is, that probably, ninetenths of the pauperism of this country or of England, is owing to vice. Vice implies prodigality, and produces idleness, and is thus the parent of all the poverty, which exists in our country, except the small portion, which results, from peculiarly calamitous events, in the Providence of God. The irresistible conclusion is, that poverty, can never be removed by legal provisions, or charitable societies, or private benevolence, or all united.

Poverty must be destroyed by removing its cause, by preventing vice, or there is reason to fear, that the evils of pauperism will, one day, endanger the prosperity of our country. If on considering the state of the poor, we should conclude that less should be given to them; while that which is given, should be bestowed with wisdom, it would follow, that more will be left in our hands, to devote to other objects. If the importance of making donations to the poor, is diminished in our minds, the importance of other objects will be comparatively increased. Indeed, to teach this truth, was the design of those words, on which the sermon of Mr. Humphrey is founded. That declaration of Christ-"Ye have the poor with you always, and whensoever ye will, ye may do them good, but me ye have not always," while it implies that the followers of Jesus must not neglect to do good to the poor, directly teaches, in its connexion, that there are other methods of honouring Christ, at least as acceptable to the Saviour as this. The disciples, especially Judas Iscariot, were filled with indignation, at the waste of the ointment, and said;— "Why was not this ointment sold for three hundred pence, and given to the poor?" Our Saviour reproved them for their feelings and language, and showed them, that although it would always be their duty to 'do good' to the poor, yet that the ointment thus used, was more honourable and more acceptable to him than if it had been given in charity. Many like the dis-

ciples, are indignant at the sums devoted to the cause of Christ, in Bible Societies, and Missionary Societies, and are ready to say, 'why was this waste of property made; why was it not given to the poor?' But such persons, as Mr. Humphrey suggests, should reflect, that Judas Iscariot, was the most afflicted by Mary's expressions of love to her Saviour, and made this objection, from motives of mere covetousness; and that in accordance with the intimation of Christ, his true, spiritual followers, will not be found to neglect the poor, although they liberally bestow their goods to honour him, in different methods.

Happily however, in doing real good to the poor, all the methods of honouring Christ unite-for their temporal wants, are most effectually relieved and prevented by their moral improvement. We must not forget that, vice is the almost sole cause of pauperism. The man therefore who enlightens and awakens the consciences of the profligate-impresses on them a sense of duty and a belief of accountability to God, and of a future state of retribution, or he who, by education and advice, forms in the idle and prodigal, habits of industry and economy, prevents more pauperism, and deserves more of society, even in a pecuniary view, than if he had bestowed "all his goods to feed the poor." On the other hand, he, who by scoffing at religion, and ridiculing morality, relaxes the force of moral obligation on the consciences of his hearers, or who by the influence of example, or temptation, leads them to vice, brings a heavier burden on the community, than if he had cast himself and family on the public for support. He deliberately robs the industrious part of society of that, which otherwise might add to their own comfort, or be devoted to the melioration of their species; and deserves the indignant detestation, not only of every christian, but of every lover of his country, of his family, and even of himself.

In one of our extracts from Dr.

Chalmers, he observes—" The maintenance of parish schools, is a burden on the landed property of Scotland, but it is a cheap defence against the poor-rates, a burden far heavier, and which is aggravating perpetually."

The thought is similar to one contained in the report of the New-York Committee, and deserves the deepest consideration-Men of good intentions, who are not accustomed to reflections on political economy, sometimes feel the taxes which support our civil and religious institutions as a burden; but if they prevent a burden equally great, which would inevitably come upon society in the form of increased pauperism, who can doubt their wisdom, even as political regulations? What man of reflection would not give them as such, his cheerful and ardent support? Amidst the melancholy reflections, suggested by considering the condition of the poor, and still more by tracing the unhappy results of endeavoring directly to supply their wants, how consoling is the thought, that we can yet, by education, by religious and moral instruction, effectually promote their temporal welfare while teaching them to secure their spiritual and eternal good. We conclude this article, with the never to be forgotten words of Burke—"patience, labour, frugality, sobriety, and religion, should be recommended to them; all the rest is down-right fraud."

Anecdotes of the Life of Richard Watson, Bishop of Landaff: written by himself at different intervals, and revised in 1814. Published by his Son, Richard Watson, LL.B. Prebendary of Landaff and Wells, Philadelphia; Abraham Small, 8vo. pp. 456.

The biography of illustrious individuals, who have flourished in our own times, presents in many respects, a more grateful and instructive lesson to the mind, than any other species of history. The historian of nations and of empires, from the magnitude of his

subject, the obscurity which envelops the characters and events of remote ages, and the prejudices which generally influence his mind; must, almost of course, present an imperfect picture to posterity. The biographer, whose attention is arrested by a solitary object, which he contemplates as living, and present to his view, may, if he is faithful and competent to his trust, finish a portrait, whose resemblance will be perceived and acknowledged. These remarks, if we mistake not, are peculiarly applicable to the work under consideration.

We have risen from an examination of the life of Bishop Watson, with mingled emotions. The author is his own biographer: and rarely, we presume, have individuals narrated the events of their own lives, or sketched their own characters, with greater faithfulness. The vigour and variety of his talents, and the magnitude of his acquisitions, introduced him to the most eminent men of his age; and the intrepidity with which he supported his opinions, and defended his conduct, in defiance of every antagonist, from the commoner to the monarch, ensured to him respect, where it did not command affection. As Americans, we hold in respectful remembrance the man, whose love of civil and religious liberty, was unmoved by the calumnies of his enemies, or by the frown of his sovereign; as lovers of science, we appreciate his efforts in very many of its departments; and as defenders of the truth, we shall not forget the champion of theoretical christianity, who repelled the attacks of Gibbon and of Paine.

Richard Watson, D. D. Lord Bishop of Landaff, was born at Heversham, in the county of Westmoreland, in August, 1737. His ancestors, for several generations, were natives of the same county; who "preserved their innocence, and maintained their independence, by cultivating a small estate of their own." His father was the head-master of Heversham school, which he taught, during forty years, with reputation. After the death of

his father, young Watson was sent to Cambridge; and was admitted a sizar of Trinity College, in 1754.*-The natural ardour of his mind, and the consciousness that his success in life depended upon his own exertions, (as his patrimony was but £300,) induced him to prosecute his studies, with uncommon assiduity. Perceiving that the sizars, were treated with less respect than their merits demanded, he offered himself for a scholarship; and was admitted in May, 1757. a year earlier than the customary time. While an under-graduate, his companions were 'idle fellow-commoners, and other persons of fortune; but their excesses were never sufficiently operative to plunge him into debt, and extravagance. From their revels he would return to severe investigation; and the consciousness, that some of his fellow-students were pursuing the path to scientific eminence, stimulated him to constant exertion. Of his unwearied application, we shall give his own account.

"When I used to be returning to my room at one or two in the morning, after spending a jolly evening, I often observed a light in the chamber of one of the same standing with myself; this never failed to excite my jealousy, and the next day was always a day of hard study. I have gone without my dinner a hundred times on such occasions. I thought I never entirely understood a proposition in any part of mathematics or natural philosophy, till I was able in a solitary walk, obstipo capite atque exporrecto labello, to draw the scheme in my head, and go through every step of the demonstration without book or pen and paper. I found this was a very difficult task, especially in some of the perplexed schemes, and long demonstrations of the Twelfth Book of Euclid, and in L'Hopital's Conic Sections, and in Newton's Principia. My walks for this purpose were so frequent, that my tutor, not knowing what I was about, once reproached me for being a lounger I never gave up a difficelt point in a demonstration, till I had made it out proprio Marte; I have been stopped at a single step for three days.-This perseverance in accomplishing what-

^{*} Sizars are students of inferior fortune, who may receive benefactions, called exhibitions:—fellow-commoners are young noblemen and gentlemen of fortune,—so called, because they dine with the fellows.

of my active life, a striking feature in my character, so much so, that Dr. Powell, the Master of St. John's College, said to a young man, a pupil of mine, for whom I was prosecuting an appeal which I had lodged with the visitor against the College, 'Take my advice sir, and go back to your curacy, for your tutor is a man of perseverance, not to say obstinacy.'"—pp. 13, 14.

In January, 1759, Mr. Watson took his degree of Bachelor of Arts. The attainment of this honour is ardently coveted in the university of Cambridge; and its acquisition calls for the earnest efforts of "all the undergraduates of talents, and diligence." Were this honor to be obtained only by the faithful exertions of "all the undergraduates" in English and American seminaries, what superiour benefits would the two countries derive from

their literary institutions.

In September of the same year, Mr. W. "sat for a Fellowship;" but was not elected in consequence of his being only a Junior Bachelor. The following year, he was chosen a Fellow of Trinity College; in opposition to two of his Seniors of the same year. At this time, the curacy of Clermont was offered to him by the Vice-Chancellor of the University; and the chaplainship of the Factory at Bencoolen in the island of Sumatra, was within his reach; but he declined the acceptance of either of these stations. In 1762, he received his degree of A. M. and was appointed Moderator of Trinity College, during the latter part of the same year.— His official duty was, the presiding in the schools, at disputations in philosophy and theology. In the two succeeding years, he received, a second and a third time, the same appointment. Near the close of 1764, he was unanimously elected Professor of Chemistry. At the time, he courted this appointment, he was totally unacquainted with the principles and experiments of Chemical science; but, from his thirst for distinction, he disregarded this apparently insurmountable obstacle; and the gratification of his wishes in his appointment, produced the most vigorous exertions to prepare himself for his professional duties. We present our readers with his own remarks upon this event of his life.

"On the 19th of the following November, on the death of Dr. Hadley, I was unanimously elected by the Senate, assembled in full congregation, Professor of Chemistry. An eminent physician in London had expressed a wish to succeed Dr. Hadley, but on my signifying to him that it was my intention to read chemical lectures in the University, he declined the contest. At the time this honour was conferred upon me, I knew nothing at all of Chemistry, had never read a syllable on the subject; nor seen a single experiment in it; but I was tired with mathematics and natural philosophy, and the vehementissima gloria eupido stimulated me to try my strength in a new pursuit, and the kindness of the University (it was always kind to me) animated me to very extraordinary exertions. I sent immediately after my election for an operator to Paris; I buried myself as it were in my laboratory, at least as much as my other avocations would permit; and in fourteen months from my election, I read a course of chemical lectures to a very full audience, consisting of persons of all ages and degrees in the University. I read another course in November, 1766, and was made Moderator, for the fourth time, in October,

At this time there was no salary attached to his professorship; and the room in which he delivered his lectures, was the only thing furnished by the University. As the necessary expenses of his office, were great, he applied to Lord Rockingham, the premier, for a stipend from the Crown. His application, for a time was neglected; and he determined to address the Duke of Newcastle, the Chancellor of the University, personally, upon the subject. We give his account of this interview, as a specimen of his characteristic firmness.

"The petition was presented in March, but I heard nothing about it till the July following; when waiting upon the Duke of Newcastle, he asked if my business was done? I answered No, and that I thought it never would be done. I own I had been so much vexed at the delay, that I was very indifferent whether it ever was done or not, and therefore answered with more fimness than the old man had been used to. He then asked why it had not

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been done. My answer was, "Because Lord Rockingham says your Grace ought to speak to the King, as Chancellor of the University; and Your Grace says, that Lord Rockingham ought to speak to the King, as Minister." He stared at me with astonishment; and calling for paper, he instantly wrote a letter, and sealing it with his own seal, ordered me to go with it immediately to Lord Rockingham, who had a levee that day. I did so (and it was the only time in my life that I ever attended a minister's levee,) and sent in my letter, befor the levee began. I understood it was whispered, that Lord Rockingham and the Whigs were to go out of administration; and it was so: for their dismission was settled that day. Lord Rockingham, however, undertook to ask the King; and apoligising for not having done it sooner, offered in a very polite manner to have the stipend (I asked only for 100l. a year,) settled upon me for life. This I refused, and desired to have it only whilst I continued Professor of Chemistry, and discharged the duty of the office.—pp. 29,

In October, 1767, Mr. Watson, was appointed a Head Tutor of Trinity College. His application at this time, was intense. For years, his daily employment was, to read "three public lectures on Chemical science, to devote four or five hours to his private pupils, and five or six more to his laboratory, beside the incidental business of presiding as Moderator." In 1771, the Professorship of Divinity becoming vacant, Mr. W. determined to obtain that honourable office. Although his knowledge of theology, acquired amid the hurry of laborious employments, was "a curta supellex," which seemed to forbid his attempt to secure the appointment; yet his extraordinary thirst for distinction, and the fact that he had but one formidable competitor, surmounted those obstacles which would have prevented the efforts of ordinary men. After obtaining the King's mandate for a Doctor's degree, and passing through the customary forms, he was unanimously elected, and received at the age of thirtyfour, the most honourable appointment in the gift of the University.— Upon the acquisition of this professorship, Dr. Watson devoted himself, with great assiduity to the study of

theology. His scheme of instruction, he informs us, was the following:—

"I reduced the study of divinity into as narrow a compass as I could, for I determined to study nothing but my Bible, being much unconcerned about the opinions of councils, fathers, churches, bishops, and other men, as little inspired as myself.— This mode of proceeding being opposite to the general one, and especially to that of the Master of Peter house, who was a great reader, he used to call me autodidektos, the self-taught divine. The Professor of Divinity had been nick-named, Malleus Hareticorum; it was thought to be his duty to demolish every opinion which militated against what is called the orthodoxy of the Church of England. Now my mind was wholly unbiassed; I had no prejudice against, no predilection for the church of England; but a sincere regard for the Church of Christ, and an insuperable objection to every degree of dogmatical intolerance. I never troubled myself with answering any arguments which the opponents in the divinity schools brought against the articles of the church, nor ever admitted their authority as decisive of a difficulty; but I used on such occasions to say to them, holding the New Testament in my hand, En sacrum codicem! Here is the fountain of truth, why do you follow the streams derived from it by the sophistry, or polluted by the passions of man? If you can bring proofs against any thing delivered in this book, I shall think it my duty to reply to you; articles of churches are not of divine authority; have done with them; for they may be true, they may be false; and appeal to the book itself. This mode of disputing gained me no credit with the hierarchy, but I thought it an honest one, and it produced a liberal spirit in the University."-pp.

In the discharge of the active duties of this professorship, Dr. W. continued till 1787; when his bodily infirmities compelled him to relinquish them to a deputy.

Here, we might animadvert upon the impropriety, of electing a man so ignorant of theology, as was Bishop Watson, to the professorship of divinity. We permit the facts to speak for themselves.

In 1772, he addressed two letters to the House of Commons, under a fictitious signature; and distributed the first of them to every member. At this period, a great, and, as we con-

ceive, a most unhappy change, occurred in the life of Dr. Watson .-Throughout the succeeding twelve years, while only a Professor of Divinity; and from 1784, the year he was made a Bishop, till the close of his life; his thoughts and his heart, appear to have been engaged, in a paramount degree, by the politics of Great-Britain. It cannot be expected, that we should follow the author, through his long and perplexing path of political life. Our limits and our repugnance to this employment, alike forbid it. That we may give our readers a faithful account, however, we shall specify some of the prominent events of his life; shall confirm our remarks by occasional quotations; shall advert to the principal features of his character; and shall close our observations, by offering the few reflections, which may arise from our subject.

In 1776, it became the duty of Dr. Watson, to preach the Restoration and Accession sermons before the University. They were published; and the freedom, with which he expressed his political sentiments in the first, while it excited great attention, was very offensive to the Court; and throughout his life, obstructed his ecclesiastical promotion. During the same year, he wrote his apology for Christianity, in reply to the base attack upon it, made by Mr. Gibbon in his history. In July, 1782, the Bishopric of Landaff became vacant, by the translation of Bishop Barrington to the see of Salisbury; and towards the close of the same month, Dr. Watson received the mitre. We subjoin his remarks upon this promotion.

"In this manner did I acquire a bishopric. But I have no great reason to be proud of the promotion; for I think I owed it not to any regard which he who gave it me had to the zeal and industry with which I had for many years discharged the functions, and fulfilled the duties of an academic life; but to the opinion which, from my Sermon, he had erroneously entertained, that I was a warm, and might become a useful partisan.

"I had opposed the supporters of the

American war, because I thought that war not only to be inexpedient, but unjust.—But this was done from my own sense of things, and without the least view of pleasing any party: I did, however happen to please a party, and they made me a bishop. I have hitherto followed, and shall continue to follow, my own judgment in all public transactions; all parties now understand this, and it is probable that I may continue to be Bishop of Landaff as long as I live. Be it so. Wealth and power are but secondary objects of pursuit to a thinking man, especially to a thinking Christian."—p. 81.

The disorders in Church and state, appear to have ever arrested the attention of Bishop Watson; and to have awakened his efforts to effect their removal. A few days after his promotion, he suggested to the minister, (Lord Shelburne,) several hints, relating to the state of the ecclesiastical revenues. The alterations he proposed were two: a reduction of the income and patronage of the bishoprics, so near to an equality, as circumstances would permit; and an appropriation of various portions of the income, arising from certain specified church-preferments, to the inferiour clergy. So far as we can judge of the state of the English Hierarchy, these propositions if they had been adopted, would have been most salutary in their operation; and the neglect of them by the ministry, was an unmerited treatment of their author. Were the poor clergy of the English church to receive a competent stipend for their labours; and their wealthy brethren debarred by a diminution of their incomes, from the power of deserting their flocks, for those unhallowed employments, which so many of them adopt; the reproaches, cast upon that church, would, to a considerable extent, cease and be forgotten.*

A few months afterwards, Bishop W. was urged by his political friends, to appear in Parliament, in support of the well known East-India Bill, of Mr. Fox; but, as he viewed the pro-

^{*} See last article of Literary and Philesophical Intelligence.

posed measure as a dangerous violation of the constitution of his country, he resisted, with his accustomed independence, their strongest entreaties. His consistency of conduct, however, on this, and on other occasions, and the fearlessness with which he avowed his sentiments, when it was expected that his efforts should be directed by those of the same political creed with his own, lost him powerful friends; and throughout his life, were insurmountable barriers against his further promotion.

In 1786, the Bishop received a legacy of more than £20,000. from one of his earliest academic friends. We give his own account of this event; as it presents him in a most affecting

attitude.

"On the 11th of January, 1786, I was sent for by express, to my friend Mr. Luther, in Essex. My poor friend died on the 13th, in the morning. On opening the will, I was found to be sole executor. His Essex estate was left to his younger nephew, Francis Fane, Esq. in strict entail to some other of his relations, with the remainder to me. His Sussex estate was left to me and my heirs, charged with a legacy of three thousand pounds. I sold this estate in the following July, to Lord Egremont, for twenty-three thousand five

hundred pounds. "The expense and manner of the funerat was ordered by the will to be at my discretion; his two nepbews, Lord Howard, and some of the principal gentry of the country, with his tenantry, attended the funeral, and I read the service as well as I could myself—as well as I could, for I was more than once obliged to stop: we had lived as brothers for thirty years. I had ever a strong affection for him; and his for me was fully manifested by his will, which was made many years before he died. When he was at the point of death, my heart was overpowered. I knelt down in a corner of his bedchamber, and with as much humility and as much sincerity as I ever used in prayer for myself, I interceded with the Father of Mercies for pardon of my friend's transgressions. I knew perfeetly well all the philosophical arguments which could be used against the efficacy of all human intercession; and I was fully conscious of my own unworthiness and unfitness, with so many sins of my own to answer for, to intercede for others; but the most distant hope of being of use to my expiring friend overcame all my scruples. If we meet in another world, he will thank me for this instance of my love for him, when he was insensible to every earthly concern, and when I was wholly ignorant of the purport of his will."—pp. 121, 122.

In 1787, in consequence of his infirm health, the Bishop retired from discharging the duties of his office as Professor of Divinity; and relinquished a portion of its emoluments to a deputy. Two years afterwards, he retired, in a considerable degree, from public life, to Westmoreland, his native county, a distance of near two hundred miles from his diocese. The following are his observations upon this subject:—

"I pursued my intention of retiring, in a great measure, from public life, and laid, in the summer of 1789, the foundation of my house on the banks of the Winandermere. I have now spent above twenty years in this delightful country; but my time has not been spent in field-diversions, in idle visitings, in county bickerings, in indolence or intemperance: no, it has been spent, partly in supporting the religion and constitution of the country by seasonable publications; and principally in building farm-houses, blasting rocks, enclosing wastes, in making bad land good, in planting larches, and in planting in the hearts of my children principles of piety, of benevolence, and of self-government. By such occupations I have much recovered my health, entirely preserved my independence, set an example of a spirited husbandry to the county, and honourably provided for my family."—p. 200.

After this era in the life of Bishop Watson, but few events occurred, which we can incorporate with our narrative. He resided at Westmoreland, till his death; which happened in July, 1816. Occasionally, as his inclinations prompted, he visited London. He employed his time in the improvement of his estate; in corresponding, on a diversity of subjects, with many of the eminent men of the age; and in composing various works, principally political and theological. Among these we would specify his address to the People of Great Britain, at the time when his country was menaced with an invasion by the French; and his "Apology for the Bible," a reply to the publications of that miserable man, Thomas Paine. Of the merit of this

work, and the great effect which it produced, our readers are already apprized.

(To be concluded in our next.)

Literary and Philosophical Antelligence.

A volume of sermons, by Dr. Chalmers of Glasgow, is in the press in Scotland, and may be expected soon, in this country.

Congress has granted to the Connecticut Asylum, for the instruction of deaf and dumb persons, twenty thousand acres of land, to be located by the Secretary of the Treasury, in any of those lands of the United States, to which the Indian title has been extinguished. The Trustees of the Asylum are authorised to sell the land, should they deem it expedient.

German Universities.—In the year 1801, there existed in Germany 56 universities. There were in 1818, but 19; of which, 12 are Protestant, 5 Catholic, and 2 mixed:

	Religion.	Students
Vienna,	Catholic,	957
Prague,	Catholic,	830
Berlin,	Protestant,	600
Breslau,	Prot. and Cath	1. 366
Halle,	Protestant,	500
Greifswalde	Protestant,	55
Landshut,	Catholic,	650
Warzburg,	Catholic,	365
Erlangen,	Protestant,	180
Leipzig,	Protestant,	911
Gottingen,	Protestant,	1132
Tubingen,	Prot. and Cath	. 290
Heidleberg.	Protestant,	303
Freiburg,	Catholic,	275
Marburg,	Protestant,	197
Giessen,	Protestant,	241
Kiel,	Protestant,	107
Jena,	Protestant,	600
Rostock,	Protestant,	159

The total number of students, is about 8,500, which, supposing the population of Germany to be 29 1-2 millions,

gives one student, for about 5,500 inhabitants.

Use of steam for the diffusion of heat. -In Great Britain, steam has, for many years, been applied to the purpose of warming churches, manufactories, and dwelling-houses. It passes through a tube, which communicates warmth to the apartment, exactly like the pipe of a stove. One bushel of coal will generate steam enough, to warm ten or twelve rooms, for fifteen hours. By recent experiments, it is determined that steam may be conveyed through tubes nearly half a mile in length, without suffering a great diminution of heat. In large cities, therefore, heat may be sent out, like water from a fountain, to warm many hundred houses, at a very trifling expense. A single fire, only, will be necessary in each dwelling, for culinary purposes; and thus expense, as well as the danger of conflagration, will be very greatly diminished.

Pompeii and Herculaneum.-It has been generally supposed, that the cities of Pompeii and Herculaneum, were covered by an eruption of Vesuvius, in the year of our Lord 79. This opinion is now contested, and it is stated that Pompeii, is covered by a bed of lapillo, similar to what is seen daily forming on the shore at Naples; and Herculaneum, is 'covered by a series of strata, altogether forming a mass sixty feet thick, of a tuff, having the character of those tuffs formed by nature.' From these facts, it is supposed that the cities were destroyed by a rising of the waters, which left this deposit, and not by an eruption of Vesuvius. It is maintained, also, that in the year 79, there was no eruption of Vesuvius.

In our review of the life of Bishop Watson, we have alluded to the disparity of the incomes of the English Bishops. The following table is illustrative of what is there stated. It gives the names of the Bishops, the time of their consecration, and the amount of their several incomes. The Bishop of Soder and Man, is the only Prelate, who is not allowed a seat in the House of Lords.

ARCHBISHOPS AND BISHOPS OF ENGLAND.

Province of Canterbury.

	rounce of Cumeroury.		
		Consecrated	_
Canterbury, Archbishop,	Dr. Ch. M. Sutton,	1792	£20,000
London, Bishop,	Dr. William Howley,	1813	9,000
Winchester,	Dr. Brownlow North,	1771	13,000
Ely,	Dr. B. Ed. Sparke,	1809	12,000
Salisbury,	Dr. John Fisher,	1803	6,000
Worcester,	Dr. F. H. W. Cornwall,	1797	6,000
Lincoln,	Dr. Geo. Tomline,	1787	5,000
Norwich,	Dr. Henry Bathurst,	1805	4,000
Oxford,	Dr. Edward Legge,	1815	3,000
Hereford,	Dr. George I. Huntingford	1, 1802	4,000
Litchfield and Coventry,	Dr. James Cornwallis,	1781	6,000
Exeter,	Dr. Geo. Pelham,	1802	3,000
Rochester,	Dr. Walker King,	1308	1,500
Chichester,	Dr. John Buckner,	1797	4,000
Bath and Wells,	D. Richard Beadon,	1789	4,000
Gloucester,	Dr. Henry Ryder,	1815	1,200
Peterborough,	Dr. John Parsons,	1813	1,000
St. David's,	Dr. Th. Burgess,	1803	5,000
St. Asaph,	Dr. John Luxmore,	1807	6,000
Bristol,	Dr. Wm. L. Mansel,	1808	1,000
Bangor,	Dr. J. W. Majendie,	1890	5,000
Landaff,	Dr. Herbert Marsh,	1816	900
	Province of York.		
York, Archbishop,	Dr. Edward V. Vernon,	1791	£14,000
Durham,	Dr. Shute Barrington,	1769	24,000
Chester,	Dr. George H. Law,	1812	1,000
Carlisle,	Dr. Samuel Goodenough,	1817	3,000
Soder and Man,	Dr. George Murray,	1813	

List of New Publications.

THEOLOGY.

Theology explained and defended, in a series of discourses; by Timothy Dwight, D. D. LL. D.—Vol. V. and last—8vo. \$2 50

An Appeal to the public, with respect to the unlawfulness of Divorces, in all cases excepting those of incontinency: by Benjamin Trumbull, D. D.—second edition abridged, to which are added extracts from Dr. Dwight's Sermon on Divorce, 8vo. sewed 12 1-2 cts.

MISCELLANEOUS.

Transactions of the Historical and Literary Committee of the American Philosophical Society, held at Philadelphia—Vol. I. 8vo. \$3.

Cobbett's Year's Residence in the United States, 8vo. parts 1 and 2—\$1 each.

Hermit in America, or a visit to Philadelphia, edited by Peter Atall—\$1.

American Medical Recorder, conducted by several respectable Physicians of Philadelphia—Vol. I. 8vo. \$5 50.

American Journal of Science, conducted by Benjamin Silliman, M. D. Vol. I. No. 3.

An Inquiry into the conduct of General Putnam, in relation to the battle of Bunker or Breed's Hill, and remarks upon Mr. S. Swett's Sketch of that battle—8vo. 25 cts.

Foreign Works, reprinted in this country.

The Catholic Doctrine of a Trinity,

proved by above an hundred short and clear arguments, expressed in the terms of the Holy Scripture: By William Jones, F. R. S.—87 1-2 cts.

The Life and Sentiments of Dr. Martin Luther; with an Appendix.—Translated from the German: By John Kortz.—\$1.

Religious Intelligence.

MISSION AT CEYLON.

We have but two missionaries at this station. In a former number, we performed the painful duty of recording the death of Mr. Warren; and Mr. Richards is still at the Cape of Good Hope, for the re-establishment of his health.

The following are extracts from a letter written by the Rev. Messrs. Meigs and Poor, to the Corresponding Secretary, of the American Board of Commissioners for Foreign Missions. It is dated, Jaffna, Ceylon, May 24th, 1818.

"We have already informed you, that we have permission from government, to occupy the public buildings in six of the best parishes in the district, and that we have established schools in two others; so that in fact we have possession of eight adjoining parishes; in each of which, there might be very advantageously stationed, a missionary family. You will learn, from our former letters, what were our plans respecting schools for all these parishes. In some of them there ought to be three or four schools, for the children will not come from a great distance to attend them. When these plans were formed, our number was four; now it is but two: and however great may be our desire to accomplish our original purpose without delay, we find it impossible to do it without neglecting the great business of a missionary, for some of the first years after his arrival among the heathen, viz. the acquisition of the native language; and to establish schools without superintending them, is doing nothing as it ought to be done.

"We are highly gratified with your liberality, and that of the Christian

public in regard to schools. The expense of native schools is a mere trifle. For the erection of a suitable building in the first instance, we must pay about sixteen dollars; this will answer very well to preach in, to the people, when there is no better building. Such teachers as the country affords, who teach Tamul, may be obtained for \$1,50 per month. To those who have sufficient education to teach English, as well as Tamul, we must give from four to eight dollars a month. The expense of supporting boys in our families, is also very small. We think we may safely say, that with proper economy, a boy from 6 to 12 or 14 years of age, may be fed and clothed in the native style, for one Spanish dollar a month, or twelve a year. Older boys will require a little more, principally because their dress must be a little more expensive. The dress of the native children, and even of most of the men, is of the most simple kind. It consists merely of a piece of plain India cotton, of one yard in width, and two, or two and a half in length, wound round the person. From the statement which we have made, respecting the education and support of children, you see that we have here an opportunity of doing great good, at a comparatively small expense. have no doubt that many benevolent individuals of both sexes will be found in our native land who will rejoice in the opportunity of contributing the small sum of \$12 annually, if by that means they may rescue a heathen youth of promising talents, from the miserable condition of idolaters, and place him in a missionary family; where he will possess many of the advantages of being educated in a christian land.

"The prejudices of many of the heathen parents are still very strong against permitting their children to live entirely with us; and we expect to meet with considerable difficulty on the subject. But judging from the trial that has already been made at Tillipally, and from what Christian David has done in Jaffnapatam, we have reason to believe, that we shall eventually succeed in removing to a great degree the prejudices of the parents, and in convincing them of the great advantage, which will accrue to their children from being educated under our care. Our progress in obtaining boys, will probably be slow at first; yet, with the blessing of God upon persevering efforts, we trust that ere long, we shall be able to obtain a large number, of promising talents, selected from various schools, to be educated entirely with us.

"We have already informed you, that a fount of Tamul types has arrived for us at Columbo, from Calcutta. His Excellency Gov. Brownigg, was so kind as to give orders to have them pass the custom house free of duty. He will probably do the same with regard to the English types, and the books, which have recently ar-

rived.

"In connexion with repairing our houses, it is proper to mention the title by which we hold the places we occupy. His Excellency Gov. Brownigg, has not yet felt himself at liberty, either to sell us the places, or secure them to the missions in perpetuity, or for a length of time. He informed us, when we left Columbo for Jaffna, that he wrote to England respecting us soon after we arrived in the Island; and that in the course of a few months he expected directions from home on the subject of his communications. He has for many months been so much occupied with the unhappy Candian war, which still rages with violence, that we have not judged it prudent to trouble him with a petition on the subject.— When a convenient time arrives, we shall probably do it, and then inform you of the result. We have not the least doubt of his Excellency's friendly regard to our mission, and of his disposition to protect us, while we conduct ourselves agreeably to our profes-In the Hon. and Rev. T. J. Twisleton, now 'The venerable Archdeacon of Columbo,' we possess a tried frend, and judging from past experience, we know that he will do every thing he consistently can, for the pros-

perity of our mission.

"In seven of the eight parishes which we now occupy, the churches are in so good a state of preservation, that they may be easily rendered suitable places for the public worship of God. We mention these things to show the importance in point of economy, of sending a number more missionaries to occupy these important stations. The longer they are left unoccupied, the less valuable are they becoming. They have now been so long deserted, that they are beginning to go rapidly to ru-We have, however, considerably arrested the progress of decay, by cutting out the banians, which were fast breaking down the walls of the build-

ings.

" Our schools, for reasons which we have before mentioned, are not so numerous as we hoped they would be before this time. But still, we are making advances in this work. The school at Tillipally is in a flourishing state, and consists of forty boys. Twelve of these, brother Poor has taken from their parents, and they are supported at the expense of the mission. They are making very good progress, both in Tamul and English. The school at Panditeripo, between three and four miles west of Tillipally, established and superintended by Mr. Poor, consists of 36 boys. The school at Batticotta consists at present of 40 boys; since we wrote last, it has been for a time much less than that. Many boys will attend the school for one, two, or three months, and then be taken away by their parents for various reasons; but principally because they need them to labour. This is indeed a trial; but one which we must expect to meet often, till these people have learned the value of an education.

About the middle of April, brother Meigs opened a school in another part of Batticotta, where he goes to preach every Sabbath afternoon, which already consists of thirty fine boys, and is almost every day increasing. He has now also opened a school in Changane, the next parish north of Batticotta.—This school has been opened a fortnight, and consists of upwards of thirty boys. The whole number of boys in the schools superintended by brother Meigs is 100; those of brother Poor

76 ; in all 176 boys."

LETTER OF MRS. RICHARDS.

In the present state of religious feeling in this country, especially as it regards the heathen, we feel that there is danger, lest some should offer themselves for missionaries who are not fully aware of the privations, and hardships of the station which they covet. That ardour, which is excited by hearing a sermon on the subject of missions, when the assembly is numerous,---the preacher eloquent---and every thing conspires to make the pulse of Christian Charity beat high, may abate when these extraneous causes are removed, or when the waters of affliction threaten to prevail. Should any one form an incorrect estimate of the love which he bears to the cause of Christ, and of the fortitude with which he can endure tribulation; should he repent of having engaged in this good cause, it will be unhappy for himself, and not less so for the missionary service, that he was induced to seek a station, which he is not qualified to occupy.

Before any one is disposed to propose himself for a missionary station, let him "sit down, and count the cost." That those who have this purpose in contemplation, and that the christian public, may know something of the trials of missionaries, we publish the following extracts from a letter of Mrs. Richards to a brother and sister. Here, is an exhibition of a true missionary spirit. The letter is dated, Batticotta, in Ceylon, June 21, 1818, and it may be proper to observe, that a packet of letters which had been sent her,

had failed of reaching her.

"Could I have believed that I should have remained so long in Ceylon, before any others of my brothers and sisters would have written to me? Have sisters L. and L. and A. forgotten how much they once loved me? Have brothers S. and D. and C. ceased to care for me? You seem to be all in one society; you can see each other almost any hour you wish; and when one suffers affliction, the others are at hand to comfort and soothe by their sympathy and love; our dear, dear mother is your counsellor and comforter. But look at Sarah; see her in a land of heathen strangers, bereft of every one with whom she was conversant in the loved land of her nativity; see her for a long time entirely confined to a sick bed; then her first return-

ing strength is spent in nursing her sick husband, who is labouring under a dangerous complaint; in a few weeks he begins to amend, and she is again thrown upon her couch, on which she is obliged to lie more than two thirds of the time for seven or eight months; before the termination of which, her husband is again declining under symptoms more alarming than before. Then see her watching, night and day, the pale countenance and thin visage of her sickly infant, whose life for more than two months, was hardly expected; and at the same time, the husband of her youth apparently fast approaching to a seated consumption. She at length persuades him, as soon as the child begins to recover, to take a short voyage, and to reside, for a few weeks, in another part of the island, where the air is more healthy: but in a few days after he arrives there, her ears are saluted, and her heart torn by the intelligence, that the physician, to whom he had applied, (a gentleman of talents and respectability) had pronounced him "far gone in a consumption." He does however, gain a little, and his physician indulges hopes that he may finally recover, in case he takes a voyage immediately; -and when on the eve of sailing for Bombay, brother Warren, who was to have accompanied him, is suddenly brought to the gates of death. As soon as the Lord opened her way, Sarah hastens to their abode, to take charge of her sick brother, that her husband may be at liberty to travel.— Knowing that she is on her way to brother Warren, and having a good opportunity to take a short voyage, he thinks it his duty to improve it—and she rejoiced that he did, though not a little disappointed at not meeting him after an absence of nearly three months. No sooner had he returned than he was employed in preparing him and brother Warren, for a voyage to the Cape. The time of parting, a dreaded time, at length arrives. Then see her with her infant son, returning home, nearly three hundred miles, in an uncomfortable native boat; the child is taken ill of a fever-and she helpless, through sea-sickness, is obliged to land for a few days, that she may take care of the child-no physician but a native-a house that will not shelter her from the rain, without floor, windows, or furniture-nothing for her own or the child's comfort, but what

she had taken with her-and not a friend to whom she could speak in her native tongue. Then, my dear brother and sister, then did your sister Sarah feel that she was " a wanderer in a strange land." But she found it sweet casting all her burden on Him, who, when here on earth, had "not where to lay his head." Now, indeed, she is quietly seated in her own habitation, with kind and sympathising friends; but yet she must feel, that, in an important sense, she is alone. Whether she shall ever again enjoy the society of the best of husbands, is known only to Him who holds the secrets of futurity; and she hopes He will prepare her for every event. Do you say that had you known all this, you would have taken more pains to comfort her by frequent testimonies of your af-fectionate remembrance? I will answer, I have not experienced greater trials than I had reason to expect when we mutually gave and received a parting kiss; indeed I anticipated, and do still anticipate greater trials than any I have yet experienced; then, if you wish to comfort me, as I have no doubt you do, send me now and then a letter.

"Think not that I have given you such a picture, because I think I have a hard lot, or that I repent having engaged in the missionary cause; No, neither. Never, for a moment, since I first made up my mind to accompany Mr. Richards to this country, have I felt any inclination to give up the object, the importance of which is daily more and more impressed on my mind, and my attachment to it is constantly strengthening. So long as I have any evidence that I can be useful here, though I labour alone, and in a humble way, I will spend the remainder of my time and strength here; unless the providence of God should plainly call me away. I feel an attachment and love for this people, which I did not expect; especially for my school. It is a pleasing sight to behold forty or fifty heathens present at our family worship; but, that they are heathens, we are constantly reminded by the ashes on their foreheads, breasts, and shoulders. We sometimes think it best to ridicule some of their foolish notions; and they seem to be ashamed of their nonsense; but their plea is, "Such was the custom of our forefa-thers." This they seem to think a

sufficient argument in favor of worshipping idols, and of performing innumerable other ceremonies. Their hearts seem to be callous to all good impressions; but it will not always be thus. These heathens shall be given to Christ for an inheritance. Do you pity these miserable wretches? So you ought, for their state is truly deplorable. But, those who harden their hearts under gospel light, will find a more dreadful doom than the poor heathen.

MISSIONARY SOCIETY OF CONNECTI-

The twentieth annual narrative of missionary labours, performed in various parts of the United States, under the direction of the Trustees of the Missionary Society of Connecticut, has been published. For the information of our readers, at a distance, it may not be improper to state, that the General Association of Connecticut, is, this Society. The Society was instituted in the year 1798, and was incorporated in 1802. Its permanent fund now amounts to \$31,111 73 1-2. Twelve trustees, six clergymen, and six laymen, chosen annually, manage its concerns. An annual contribution, for the benefit of the Society, is made in all the Congregational churches of the State, and very considerable donations are, from time to time, received from individuals. The contributions of the several congregations the last year, amounted to \$3213 24 1-2. The amount of donations, interest of fund, &c. was \$3052 21 1-2. The expenditures of the year were 37244 57.

This venerable Society, has, in proportion to its means, effected as much as any similar institution in the world. its concerns appear to be managed with great wisdom; and we think the Society peculiarly happy in the enjoyment of the services of the Rev. Dr. Flint, whose knowledge of the state of the American churches, qualifies him, in an eminent degree, to assist in the direction of its affairs.—The gentlemen, who have been for many years, numbered with the Trustees of the Society, will permit us to observe, that a history of its operations would be received by the Christian public, with pleasure.

We give a few extracts from the report of this society:

"Since the establishment of the Missionary Society, one hundred and thirty-eight Missionaries have at different times been employed. In the course of the past year, thirty-six were in the service of the Society. Many of these, however, have pastoral charges, which employed their attention a part of the time, according to the ability of their people to afford them support; and the remaining part they devoted to missionary labors. The Missionaries employed, traversed a vast tract of country, and endeavored to distribute their labors, as nearly as possible according to the wants of the people.-All their calls it was impossible to answer, nor was it possible to tarry with them so long as their urgent importunity required. The field of labor is so extensive, and the wants of the people so pressing, that, would the funds admit, the Trustees might profitably employ many hundreds, instead of the small number they are now able to send.

"The several parts of the Lord's vineyard to which they have given a particular attention, are Vermont, N. York, Pennsylvania, Ohio, Indiana, Missouri, and Louisiana."

The information from the missionaries employed in Vermont, New-York, Pennsylvania, and Ohio, is similar to that which has been communicated in former years. They were received with joy, and in many instances their labors were crowned with success.

"The Rev. Orin Fowler received an appointment for a year as a Missionary to the state of Indiana.

"Though he preached almost every day, and conversed constantly in families, without giving himself time to study scarce an hour, yet he was able to supply but a few of the pressing invitations. Many of his hearers of both sexes travelled through the woods eight, ten, fifteen, and some twenty miles, on purpose to hear preaching.— So urgent were the people from all quarters, that when he last wrote, he had made appointments for seven weeks forward, in nearly as many different counties; and also made arrangements to adminster the sacrament three times, and to form two churches within the same period. He made it his constant practice to visit families, converse and pray with them. This he thought the most effectual kind of preaching in that country.

"The anxiety of the people to see more Missionaries, was surprisingly great. He was often desired to thank the Missionary Society, and request that more Missionaries might be sent. While their trials and difficulties in the wilderness must be necessarily great, the prospect of usefulness is bright. He had taken a circuit of sixty miles, and had already seen the good fruit of his labors. The people have been in that country for so short a time, and are in so low circumstances, that the most to be done, for years to come, must be done by Missionaries.

"The Missouri Territory has opened a vast field for missionary labor. The Rev. Timothy Flint was stationed at St. Charles, on the Missouri river, and labored in adjacent towns. He also added Green's Bottom, a new settlement ten miles above St. Charles, to his missionary station. He was not however confined to these places, but itinerated up the Missouri and Mississippi, and frequently crossed these rivers, and preached every opportunity when the people could be collected.-The situation of the people where he travelled, he represents as being generally deplorable. Mr. Flint took many of his missionary tours on foot. He travelled eighty miles in a week ; crossed the Missouri sixteen times in seven weeks, and sometimes when the crossing was very hazardous. He assisted in the instalment of the first Protestant minister that has been known to be settled west of the Mississippi, and north of the Arkansas. In his excursions he saw many families from Connecticut; and things appeared more encouraging than in any part of the country he had seen.

"The Rev. Salmon Giddings is stationed at St. Louis, Missouri: but makes frequent excursions into the country to preach the gospel, and has formed several churches. In Belleview is a church which he was instrumental of gathering. In returning to the place, after a year's absence, he was received with the highest expressions of esteem and joy. The church had increased in numbers, and retained its purity.— Christian professors honored their profession. He also gathered a church at Richwood. When he first visited this place the people were opposed to gospel institutions; but they soon became friendly to gospel order, and ready to subscribe liberally for its support.

"The Rev. Elias Cornelius was appointed, by the board of Trustees, a Missionary to the City of New-Orleans. On his way to that place he performed missionary duties, and arrived there Dec. 30th, 1817, after a journey of three thousand miles. This city contains thirty thousand inhabitants, and has but one Protestant minister. The population chiefly consists of French, who seem to have no idea of the sanctity of the Sabbath. The day is devoted to business and pleasure. There are thousands of English and Americans there; and the number is annually increasing. The pious of different denominations, had long been waiting for some one to break to them the bread of life. And, forgetting the peculiarities of party, were ready to rally round any evangelical minister of Christ, and lend him their support and prayers. 'Hence,' says Mr. Cornelius, they received me with joy and gratitude and flocked together to hear me preach; and never was I more gratified with the attention of any people.— The utmost order and solemnity were observed, and not unfrequently the silent tear evinced that some hearts, at least, could feel.'

"He was treated with great kindness and hospitality; and was instrumental of forming a regular church and
congregation, which have obtained an
act of incorporation from the Legislature. By these he was earnestly importuned to tarry, and take the pastoral oversight of them. This he felt
himself under a necessity of declining,
and directed their attention to Mr. Larned, who was soon expected in the
city, under a commission from the
General Assembly of the Presbyterian

church.

"Mr. Cornelius preached steadily and frequently to the people, previous to the arrival of Mr. Larned, which was nearly two months. After this, and about five weeks previous to his departure, he turned his attention more particularly to other parts of the city; and preached in the hospitals, in the jail, to seamen, and to a congregation of two hundred Africans.

"His visits to the hospitals were frequent, and deeply interesting. Here were people huddled together of all descriptions, and attended with various diseases. To the sick and dying, Mr. Cornelius was a counsellor, a comforter and frequently with his own hands,

administered both clothing and nourishment to their bodies. Through his influence, the internal regulations of the hospitals, were considerably improved, and the condition of the sick, greatly ameliorated.

"From the sick, the dying, and condemned, he turned his attention to seamen. He preached in a ship, that was lying in the harbour, to as many as could be collected, the cabin of which was filled with sea captains; and he had the pleasure to find the assembly attentive, solemn, and affected. And his congregations of Africans, were no less solemn and attentive, under the preaching of the gospel.

"The various scenes through which Mr. Cornelius passed, in the discharge of his laborious duties, were of the most affecting kind; but he had the satisfaction of being hopefully the instrument of much good both to the souls and

bodies of his fellow men."

The books sent to the New Settlements, in the course of the year, were 2,013. The total number of books sent since the establishment of the Society, is 43,210.

The period of the annual contribution, for the benefit of the Society, will soon arrive. We hope that the claims of this institution will be duly appreciated .- Let our readers transport themselves, in thought, to some eminence of the western country, and view the inhabitants of one of its numerous towns engaged in the profanation of the Lord's day, by the prosecution of their labours, or by the pleasures of the chase. Let them see a missionary arrive, and, hear him, with meekness, and with wisdom, declare the truths of God's boly word. Let them mark the success which the Great Head of the Church vouchsafes unto his labours; and observe how the moral wilderness is converted into a garden of God.— We would inform our readers, that such scenes as this, are not ideal, and call upon them to increase the means of a Society, whose " praise is in all the churches."

TREATY WITH THE CHEROKEES.

WHEN Mr. Kingsbury, a man of uncommon devotedness to the missionary cause, commenced the religious, literary, and agricultural instruction of the Cherokee nation, the christian public was willing to award him the full tribute of acknowledgment for the excellence of his intentions, but it was an acknowledgment mingled with melancholy predictions of the failure of his object, and with pity that so good a man was making great exertions to little purpose. It is now, however, well known that the natives are anxious to learn the arts of civilized life, and that some of them adorn the christian profession.

Our readers are apprized of the wish of government, to effect the removal of the Cherokees, beyond the Mississippi, and of the reluctance of the natives to abandon their country.

We understand, with no small degree of pleasure, that delegates sent by this tribe to the city of Washington have concluded a treaty with government. The conditions of this treaty are said to be the following: The Cherokees cede to the United States, 5,000,000, acres of land, and have the remainder of their territory, guarantied to them. Our government has resolved that 100,000 acres shall constitute a school fund, for the benefit of the tribe, and \$10,000 are put at the disposal of the President, for the amelioration of their condition.

We have no doubt but that Mr. Monroe, will, in the disposition of this sum, regard the claims of the school, so ably conducted by the Rev. Mr. Hoyt, and his coadjutors; and which has already been so signally blessed, of the Great Head of the Church.

The Bible Society of Frankfort on the Maine, sent a letter to the Emperor Alexander, with their first Annual Report:—The following reply, in the hand writing of the Emperor, has been received.

"To the Direction of the Bible Society of the free city of Frankfort, on the Maine-

"The letter from this Direction, accompanied by the account of the celebration of the first anniversary, was handed to me in due time. As the members of this respectable and salutary institution, are desirous to commune with me concerning their exertions and the happy result in the sacred cause of humanity.—I take pleasure in acknowledging my thankfulness, and to express the sentiment which animates me.

"The diffusion of the Book of the Divine Word, among all nations of the earth, this new Revelation of the invaluable Grace of God the Saviour, towards the human family, evidently aims at the completion of the sublime works of salvation. Happy he, who is instrumental in it; for he gathers fruit unto eternal life, that he who sows and he who reaps, may rejoice together.

"I do not merely say, that I have found this subject worthy of my attention; I say more; by this as my most sacred duty I am penetrated, because on it essentially depends the temporal and eternal felicity of those whom Providence has confided to my care. The Most High, in the clearest manner works in this thing. And not in Europe only and in the whole extent of the Russian Empire is the name of Jesus Christ, our Saviour and Master glorified, but it begins to be glorified even in the remotest parts, and in all languages of the Earth.

"The Bible Society of the free city of Frankfort, on the Maine, has already distinguished itself by the ardor with which it contributes towards the dissemination of the word of eternal life. Its report is an undeniable proof of its zeal.

"It is very pleasing to me to be able to declare my respect towards this society in general, and particularly to the members of the Direction.

"ALEXANDER."
Moscow, 29th Nov. 1817.

STATE OF RELIGION IN ICELAND, 1814.

The following is an extract from Henderson's Journal in Iceland.

In regard to sentiment and style of preaching, the Icelandic clergy may be divided into two classes; those of the old, and such as are of the new school. The former professes to receive the bible as an authoratative and obligatory revelation of the will of God, and bow with reverence to its decisions. They do not exalt human reason to be the arbiter of what ought, and what ought not, to be embraced as dogmas of faith; but, conscious of their ignorance and proneness to errour, they consider it at once their duty and their privilege, to believe whatever God has been pleased to communicate in his word. Accordingly, in their sermons, they insist on the grand distinguishing doctrines of Christianity: the total depravity and helplessness of 162

man; the eternal divinity, and vicarious atonement of the Son of God; the personality and saving operations of the Holy Spirit; the necessity of regeneration and holiness of life; and the eternity of future punishment. I had an opportunity of meeting with many of these men in the course of my travels; and some of them, whom I heard from the pulpit, convinced me, that they were themselves deeply penetrated with a sense of the importance of those truths which they were engaged in preaching to others; that they had entered the ministry from no worldly motive, but were actuated by a sincere desire to advance the spiritual reign of their Divine Master, and promote the best interests of their fellow-men; and that they were living under an habitual impression of that solemn account which all, who have taken upon them the charge of souls, will have to give to the chief Shepherd, at the day of final decision. They are men who are dead to the world, and devoted in heart and life to the service of their Redeemer .-Their private walk exhibits the genuine tendency of the holy doctrines they teach; and their public discourses are earnest, energetic, animated, pointed, and faithful.

Such of the clergy as are of the new school, the number of whom is happily not very great, treat divine things in quite a different manner. Instead of drawing the matter of their sermons from the scriptures, they gather it from the writings of heathen philosophers: and the morality found in these authors, which, at the best, is but dry and insipid, absolutely freezes when transplanted into Iceland. The divine inspiration of the bible is discarded, and all the cardinal and fundimental points of the christian faith, are either entirely omitted, or, when they are brought forward, it is only with a view to turn them into ridicule. The influence of such socinian and semi-deistical principles on the individuals who propagate them, is abundantly manifest. They are entire-ly men of the world. The awful realities of an approaching eternity, have made no suitable impression on their minds; and levity, callousness, and indifference, mark the whole of their con-Nor are the effects resulting duct. from the dissemination of their tenets, on such as imbibe them, less visible and injurious. Their minds become imbued with scepticism and infidelity; every vestige of religion disappears, and immorality of one description or another generally occupies its place.

In their general habits and dispositions, the Icelanders are a very moral and religious people. They are carefully instructed in the principles of christianity, at an early period of life, and regularly attend to the public and private exercises of devotion. Instances of immorality, are in a great measure, confined to such as frequent the fishing places, where they often idle for days together; and where such as have made proficiency in wickedness, use every effort to ensuare and corrupt their young and inexperienced companions. In passing through the island, my stay at any particular place was too short to admit of my ascertaining the true state of vital and practical religion among its inhabitants; yet, making every allowance for the proneness of men to content themselves with a mere external form of godliness, and granting that there is often a correct moral deportment, without a single particle of love to God in the heart, I cannot but indulge the conviction, that in a country where the principles of revealed truth are so clearly and so generally known, and where the tone of morals is so high, there must be many whose minds have been savingly impressed with divine things, and who have experienced the gospel to be the "power of God unto salvation." The greatest number of these individuals are, in all probability, known only to God, having little or no intercourse with each other; and their situation may not unfitly be compared to that of the generality of real Christians in Scotland, about 30 or 40 years ago, where none of those institutions existed, which now draw them together, make them acquainted with each other, and stimulate them to greater zeal and diligence in the service of their blessed Redeemer.

It may appear strange, that such a degree of religious knowledge should exist in a country where, of late years, few have had immediate access to the holy scriptures; but it is accounted for, by the circumstance that almost every family is in possession of a volume of excellent sermons, written by bishop Vidalin of Skalholdt, about the beginning of the last century, which contains a great deal of scripture illustration, and that numerous passages from the sacred writings are produced in proof of the

doctrines taught in the Icelandic catechism. The plentiful supply of the
scriptures sent them by the British and
Foreign Bible Society, and other
friends to the betr interests of humanity, was most joyfully and gratefully
received: and while the Icelanders are
now diligently employed in perusing
the records of eternal life, their ardent
prayers are ascending to heaven, for
the present and eternal happiness of
their spiritual benefactors.

REVIVALS OF RELIGION. Extracts from a Letter to the Editor.

"The brief sketch which you gave in your last number of the late revival in Haddam, is highly satisfactory. Being called to labour, for a few days, in a place blessed, in a similar manner, and to witness the transforming influence of the Spirit of grace on such a number of precious souls, who, a short, time before, were walking securely in the broad road to destruction, I was led to exclaim, in the language of the prophet, "This is the Lord's doing, and it is marvellous in our eyes."

"I hope, sir, that your statements, will neither be too prolix nor too brief. By occasionally inserting more ample accounts of remarkable revivals than what appeared in your last, where you have a voucher for their correctness, and you will gratify one of your subscribers, unquestionably benefit many, and greatly subserve the interests of re-

ligion in general.

"You state that 'in several towns in Massachusetts, the power and grace of God have been signally displayed; particularly in Belchertown.' permit me to request the correction of an error in stating, the number admitted to the church in that town, and the time of their admission. On the first sabbath in Feb. one hundred and six were admitted to the church, which added to forty seven before admitted, makes one hundred and fifty three.-This does not differ materially from the exact number. As your statement appears, in inverted commas, you was probably led into the mistake by some previous publication. For further particulars I refer you to a letter in the Boston Recorder, from the Rev. Mr. Porter, minister of the town. He says, the number of hopeful converts may somewhat exceed two hundred.' The mode which you have adopted of enumerating only those who are added to the visible church, is altogether judicious, and should be uniformly pursued in the Christian Spectator, that it may furnish correct documents for a

history of the church.

Having recently been called to visit Brimfield, one of the towns in Massachusetts, signally blessed of God, and to labour for a short season with my brother their pastor, in the good work of gathering souls into the kingdom of the Redeemer, I send you some inteltelligence from that region. Not less than seventeen or twenty towns have been visited. Among them, are West-Brookfield, where fifty six have been added to the church—Western, thirty seven added-Brimfield, fifty eight added. In Palmer, Monson, Belchertown, Enfield, Ware, South-Hadley, Northampton, and in several other towns, the work has been great. In some of them it has recently commenced, and in others it has been advancing for four or five months; and the progressive state of the work in that region is truly worthy of notice.

"It has not been so much, a sudden shower, as a continual dropping. Week after week, and month after month, new instances of anxious enquiry and apparent conversion are taking place. Another very striking feature of the work is this: Christians are exceedingly engaged in the duty of prayer. Nor do they pray in vain; for it is evidently in answer to persevering prayer, that the work goes on with unceasing glory, and spreads from town to town."

Our correspondent also states that 'the work has been powerful, yet silent and genuine; more remarkable for deep and pungent conviction, than for alarming terrors; that converts appear penitent, and humble,' and that many

of them are heads of families.

Our correspondent gives an account of the conversion of an infidel.—'This person was a man of forty years of age, who for years has possessed such inveterate hatred against Jesus Christ, that the very mention of his name would excite his anger; but who, after a period of deep conviction, and great distress of mind, supposed that he obtained mercy.' It is stated that 'continues to give the strongest evidence of a change of heart, and is, probably, now united to the church."

Ordinations.

Feb. 3d.—The Rev. John Barnard, was ordained pastor of the congregational church and society in Lima, County of Ontario, N. Y.

Feb. 7th.—The Rev. EBENEZER PERKINS, was ordained pastor of the church and congregation in Royalston, Mass.—Sermon by Rev. C. Mann, of Westminster.

March 10th.—The Rev. Josian Sturtevant, was ordained pastor of the South congregational church in Barnstable, Mass.—Sermon by Rev. Phineas Fish, of Marshpee.

March 10th.—The Rev. Mr. KIM-BALL, was ordained pastor of a Baptist

church at Marblehead, Mass.

Dedications.

Jan. 1st.—A Baptist Meeting-House in Albany, was dedicated to the service of God.—A Sermon was preached by the Rev. Mr. Bradley, and one also by the Rev. Dr. Nott, President of Union College.—This edifice, which was erected in 1812, was originally a Theatre,—

was purchased by a Baptist church, and is now converted into a house of prayer.

Feb. 25th.—The Meeting-House ia Freeport, Me. was dedicated to the service of God.—Sermon by Rev. Mr. Merrill, of Freeport.

Dbituary.

WE are called to lament the decease of the Rev. Samuel Spring, D. D. pastor of a church in Newburyport, Mass. who died on the 4th. inst. and also, that of the Rev. Roswell R. Swan, pastor of the congregational church in Norwalk, who died on the 22nd. inst.—It is our intention to present our readers with memoirs of these excellent men.

DIED.—At New-York, on the morning of March 9th, and in the 50th, year of his age, John E. Caldwell, Esq. a gentleman distinguished for piety, and active benevolence. Mr. Caldwell was Editor of the Christian Herald, and Agent for the American Bible Society.

Angwers to Correspondents.

Ergates; Gaius; L. A. K.; A. Z.; N. H.; two communications from L. P.; Alanson; Benevolus; W. S.; Q. in answer to P.; O. A. Z. in answer to A. Z. O.; M. J.; and K. B. A., have been received, and are under consideration.

The reply of Philalethes to B. P.; and the translation of a Jewish tract by Selim, will be inserted in the next number.

T. Z. D.; O. P. S.; and A. B. in reply to W. S., will be inserted.

We thank K. for his communication, and shall comply with his request.

The communication of Dion will be attended to, and, in the mean time, we request a continuance of his favours.

The communication of L. T. is valuable, but we wish for an interview with him previously to its publication.